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CLOSE OF THE FINANCIAL YEAR.—It gives us pleasure to announce that the receipts from donations during the month of August were \$4,657.98 in advance of those for the corresponding month in 1887, making the advance from donations for the twelve months \$27,609.97. The receipts from legacies for the year were about \$48,000 in advance of those for the preceding year, making a net gain for the year of \$75,548.22. While we should have rejoiced had the gain been the one hundred thousand dollars asked for and needed, we give hearty thanks to churches and individual donors, and to God the Giver of all, that the record is so favorable. Now let us go up to our Annual Meeting at Cleveland, and let us enter upon our new year of opportunity with the full purpose of enlarging our contributions for the coming twelve months certainly not less than \$150,000, remembering that "the best reward for having done well already is to have more to do."

THE Annual Meeting of the American Board begins at Cleveland on Tuesday, October 2, at 3 o'clock P.M. We refer to the last page of the cover of this number and to the religious newspapers for items respecting conveyance to and from Cleveland. The meeting will occur before the first Sabbath of the month, on which, in a large majority of our churches, the missionary concert is held, when special prayer is offered with reference to the Annual Meeting. We trust that every church will on some occasion prior to the assembling of the Board unite in earnest prayer for the blessing of God to rest upon its councils as it is engaged in planning for the extension of the kingdom of Christ throughout the world.

A MOST remarkable fact is reported from Japan in connection with the Doshisha at Kyoto. Mr. Neesima and his Japanese friends have for a long time desired to enlarge the institution, and to make the present theological and academic schools departments of a university. In view of this proposed enlargement, contributions have been asked from prominent gentlemen in Japan, and we find in *The Japan Mail* of July 28 a list of subscriptions from some of the most eminent men of the empire. It must be remembered that the proposal is to establish a distinctively *Christian* university. For this purpose Count Okuma, minister of foreign affairs, Count Inouye, late minister of foreign affairs, but who has recently returned to the cabinet as minister of agriculture and commerce, have subscribed one thousand *yen* each. Viscount Aoki, vice-minister

of state, gives five hundred yen, while six other prominent officials and bankers have given together 28,500 yen. This is a striking fact as indicating the progress of opinion in Japan. But it must be borne in mind that this sum is not towards the fifty thousand dollars needed for the existing theological and academic departments. When Japan is doing so much, it would seem that the friends of Christian education in this land would be impelled to furnish the fifty thousand dollars repeatedly asked for for the Doshisha.

OTHER government officials in Japan have contributed fifty thousand yen as an endowment for a ladies' institute, the object of which is to give instruction to women, *free* from religious bias. An effort is to be made to increase this endowment to one hundred thousand yen. The religious character of the instruction given in the Christian schools now provided for women is not agreeable to those Japanese who oppose Christianity.

MR. BARTLETT, of Smyrna, in a recent tour with two companions through a region in which the Apostle Paul was wont to perform missionary tours, had an experience not unlike the apostle's in "perils among robbers." The party were attacked by brigands, who took all their money—about thirty dollars—and their watches, but after much threatening, in the hope of securing more money, they were set at liberty, and fortunately without bodily injury.

TIDINGS from Central Africa show that the Mahdi is seeking to overthrow Emin Pasha, and has, without calling upon him to surrender, sent an expedition of more than four thousand men to take him. It is not to be supposed that Emin will yield without a struggle, but it is painful to think that he is probably poorly prepared to meet such an attack. It is said that the Mahdi is hated by the people whom he is seeking to lead, and it may be that from this cause he will be checked in his assault against the heroic German. As to Mr. Stanley, we have nothing new, unless he be indeed the "White Pasha," of whom accounts come from Khartoum. Expeditions for his relief are starting from various quarters, the most hopeful one being that of Major Barttelot, whom Stanley left in camp on the Aruwimi. Nine hundred men are in this expedition of relief, and starting from the point at which Stanley left for the interior, we may hope that they may be able to reach him speedily. It is said that Tippu Tib has been perfectly loyal, and that he and his followers are establishing commercial stations on the upper Congo.

THE reports concerning the "White Pasha" in the Bahr-el-Gazelle district are perplexing. Undoubtedly there is a white man there who has a large following, who goes by the name of Abu Dign, or "Father of Beards." Who is he? His large force is said to be composed of men mostly without clothes, and from the Niam-niam country. No one knows of any white man who has been in a position to reach Bahr-el-Gazelle through the Niam-niam country except it be Henry M. Stanley. If Mr. Stanley has left his intended route to Wadelai, and has taken this roundabout way of reaching the equatorial province, it must have been because he found insuperable obstacles in the course he originally laid out. Any day may bring us a solution of this singular enigma.

AMONG the letters from the missions will be found an interesting account from Mr. Jones, of Madura, of the efforts of the Hindus to prevent the reception of Christianity by their people. Evidently they are alarmed at the progress of evangelical truth. A most singular account is given in *The Church Missionary Intelligencer* of a plagiarism perpetrated by a Hindu pundit, the like of which it would be difficult to find elsewhere. This pundit, who is the Dewan of Indore, has put forth a catechism of the Aryan-Vedic religion. It is said to be taken word for word, and without any acknowledgment, from the Westminster Shorter Catechism, except that it omits all that relates to Jesus Christ and adds something from the Vedas. The Dewan defends his plagiarism on the ground that the truths which are common to both religions were well expressed in this formulary of the Christians. This is one of the weapons which the Hindus are using for the defence of their religion. An English Church missionary also writes from Umritsur, in the Punjab, that the Mohammedans are sending out missionaries to preach Islam not by the sword but by the English language, and are copying the methods employed by Christian evangelists. They are publishing tracts in English. This fact is a striking illustration of the statement that India is beginning to think in English, and that this language is a most efficient instrument for the propagation of Christianity. The missionaries call upon the ablest writers to prepare books and tracts in English, adapted to meet the peculiar forms of belief and unbelief prevalent throughout Hindustan.

In the haste which the Japanese manifest for the adoption of the civilization of the West they are in danger of making unfortunate mistakes in some matters. The women are seeking to adopt the European and American costume. To these women Miss H. Frances Parmelee, formerly connected with the American Board's mission in Japan, has addressed a letter, which has been signed in approval by Mrs. Cleveland, Miss Frances Willard, Miss Blanchard of Mount Holyoke, Miss Freeman (Mrs. Palmer) of Wellesley, urging Japanese ladies to study some better models of dress before they make any change. It is urged that, with some modifications, the Japanese dress, for beauty and grace, is all that could be desired, and that it would be in every way detrimental for Japanese women to adopt the costumes of the Western countries. This letter of Miss Parmelee, indorsed as it is, has been widely scattered in Japan.

AMONG the "Notes from the Wide Field" will be found a brief record of an event of such importance that it may well be referred to here, namely, the action of the Princes of Rajpootana for the suppression of infant-marriages. The matter has been recently brought to the attention of the British House of Lords, where Viscount Cross, the Secretary of State for India, confirmed the report as to the action of these princes, declaring that he looked upon it as one of the greatest advances that had taken place in India during the present century. The population of Rajpootana is something over ten millions, and the rank of these princes is such that they exert great influence throughout Hindu society in all parts of the empire. This reform is a clear result of Christian teaching, for these princes have been in no slight degree under the influence of missionaries.

A MEETING was held in London, August 1, by the British and Foreign Anti-Slavery Society, to listen to an address from Cardinal Lavigerie, the archbishop of Algiers and Carthage, on the subject of African slavery. The meeting was presided over by Lord Granville, and eminent men were present from the Church of England, the Roman Catholic Church, and all other Christian bodies. The chairman well remarked that the presence on the same platform of most distinguished persons, ministers and laymen of all denominations, accentuated the fact that, though in many things they differed, there was cordial agreement among them in reference to slavery and the slave-trade. Cardinal Lavigerie, who has determined to preach a crusade against African slavery in every capital of Europe, made a striking address, in which he affirmed that Cameron understated the case when he said that half a million of slaves, at least, are sold every year in the interior of Africa. Within ten years whole provinces have been absolutely depopulated by the massacres of the slave-hunters. If this state of things continues, the heart of Africa will be an impenetrable desert in less than fifty years. The cardinal severely arraigned the Arab for the wrongs he was committing in Africa, and he charged directly upon Islam the crime of encouraging this slave-trade. Things have come to such a pass in the vicinity of the Great Lakes that every woman or child who strays ten rods away from the village has no certainty of ever returning to it. He depicted in a most striking way the terrible sufferings which the slave captives have to endure on their way to the markets. Cardinal Manning, Bishop Smythies, of the Universities Mission, Rev. Horace Waller, and Commander Cameron followed the address of the cardinal with stirring words, and a resolution was passed calling upon the nations of Europe to take needful steps to secure the suppression of Arab marauders throughout all territories over which they have any control.

THE English newspapers are commenting upon the report which comes from Japan that the publicists and influential men of that empire are in favor of the official adoption of the Christian religion. The *Spectator* affirms that it has strong reason to believe this report to be true. Japan has certainly lost its old faiths, and there is on the part of her intelligent citizens a recognition of the fact that some form of religion is desirable as a basis of morals and for the general welfare of the people. We count this proposal for an official adoption of Christianity, while gratifying in many ways, as an actual peril. Men cannot be converted by governmental action, and an adoption of Christianity which is not based upon a spiritual work in the hearts of men will not help the coming of Christ's kingdom. But the fact that the prominent men of Japan are looking so favorably upon the Christian faith, at this crisis in her history, makes it the paramount duty of the Christian Church to give to her in abundance the preachers and the institutions of the gospel with their earnest prayers.

THE railway lines through Bulgaria have now been opened, and there is direct communication between Constantinople and Paris. Previous to this the time for mails between Constantinople and Boston had been reduced to fourteen days; now we anticipate a further reduction. The time between London and Constantinople is said to be three and one-half days.

OUR letters bring us some accounts additional to those furnished by the daily press as to the recent fearful volcanic eruption in Japan. The disaster occurred at Mount Bandai-san, which is about 175 miles north of Tokyo, and about one hundred miles from Sendai, but in the immediate vicinity of one of our out-stations, Wakamatsu. After two or three earthquakes on the morning of the fifteenth of July, an explosion occurred by which the lesser peak of Bandai-san, which is about five thousand feet high, seems to have been blown off. Several villages and two hot springs, with their guests, were completely covered from sight. The débris was spread over a district two and one-half miles by seven and one-half miles, and the number of persons known to be killed is 476. Mr. Curtis reports that all the bodies which have been recovered show marks of terrible violence. One correspondent speaks of the explosion as to be compared with nothing but the simultaneous discharge of ten thousand cannon. The volcano had not been active for a thousand years, but since the explosion smoke has ascended constantly from the newly formed crater.

AMONG the letters from the Central Turkey Mission will be found a sorrowful account of another disastrous conflagration which has visited the city of Marash. One affliction after another seems to befall the people in this region, and it is not surprising that after five great conflagrations and one sore famine the people feel as if they were crushed to the earth. This time few dwelling-houses were burned, but the destruction of property is great, and the churches will be sorely crippled. The sympathy and aid of those who are in better circumstances should be extended to this afflicted people.

THOUGH we do not often dwell upon the work of the Bible societies on foreign missionary ground, we are by no means insensible to its importance. There is an important sense in which the work of the Bible Society is fundamental to all missionary work. Protestant missions can do nothing without the Bible, and while the labor of translation is generally performed by missionaries, the American Bible Society has always shown a readiness to aid our brethren in the publication of the Word of God among the nations whenever translations are ready. The same is true of the British and Foreign Bible Society. It is proper, in this connection, to refer to the important aid which has been rendered by the American Bible Society to all the missionary societies in the Levant, through Rev. Dr. I. G. Bliss, its agent at Constantinople. Our space will not allow anything beyond this bare recognition of our indebtedness to this noble society and to one of its agents abroad, to all of whom we are truly grateful.

AFFAIRS in Zululand seem to be in a fair way to speedy settlement. Dinin-zulu has left his country and passed into Swaziland, and the British will probably enforce their authority over all the region once ruled by the Zulus.

MR. GATES, of Mardin, reports that in that far-off Eastern Turkey field special meetings for prayer were held during the sessions of the London Missionary Conference, which were well attended and fruitful. As one result of those meetings, designed to pray for others, a society was organized which has just sent out a student as an evangelist.

*The London Times* contains a report of a recent curious case of punishing gods in the city of Foochow, China. The idols of a certain temple are supposed to cause the death of the enemies of those who make supplications at their altars. A military commander had recently died, and a report was spread abroad that he was slain by these idols. *By command of the viceroy* the prefect went to the temple and arrested fifteen of these idols, which were made of wood and about five feet high. According to the theory of these officers, it was dangerous business to arrest such powerful idols who had life and death at their disposal; hence the first thing they did was to put out the eyes of these gods, so that they could not see the judge or the officers of the court. Trial was then held, and the viceroy gave orders that the idols should be beheaded, their bodies cast into a pond, and their temple sealed up forever to prevent them from doing any more damage. Such is official superstition in China.

MR. ARTHUR L. SHUMWAY, known as a newspaper correspondent, who has traveled largely in the Orient, contributes an article to *The Christian Union*, in which he speaks in unqualified terms of condemnation of the gross misrepresentation of missionaries made by Mr. E. H. House in his recent Japanese romance. Mr. Shumway admits concerning himself that, when he started on his travels, he had no interest whatever in the cause of foreign missions, but after a time he was constrained to cultivate the acquaintance of missionaries, because he found them, on the whole, the best informed gentlemen in the various lands which he visited. He discovered, apparently to his surprise, that he could learn more from them in regard to almost all matters in the countries where they resided than he could from any other sources; they knew the languages and the people, while many of the ambassadors and consuls do not. Mr. Shumway affirms that after an acquaintance with two or three hundred missionaries of all denominations, he has failed to discover in a single instance a missionary of the character depicted by Mr. House. Mr. Shumway says that he knows nothing about Mr. House, and he is at a loss to comprehend his animus, or how he could convey such a false impression of missionary character. Had he known the man, he would not have been so much perplexed.

THE return of Count Inouye to the cabinet in Japan has given great satisfaction, inasmuch as he is one of the ablest men in the empire, and his resignation of the portfolio of foreign affairs last autumn was looked upon as portentous of evil. Count Inouye has been identified with the efforts to remove the offensive extra-territorial clause in the treaties with foreign nations. He is a progressive man in the best sense of the term, and it was feared that his withdrawal from the cabinet might result in stimulating some of the reactionary elements within the empire. His return will give increased confidence to all who desire progress in the direction in which the nation has started.

REV. CUSHING ELLS, D.D., who went to Oregon as missionary of the American Board of Commissioners for Foreign Missions, writes under date of August 29: "Fifty years ago to-day I arrived at Wai-i-lat-pu, the station of Dr. Whitman. My children and grandchildren are together; we are fifteen in all."

REV. G. A. WILDER, of the Zulu Mission, and Rev. F. W. Bates, of the East Central African Mission, left Natal June 11, for the purpose of making another exploration of Umzila's (Gaza) country. We have heard of their departure from Inhambane, from which point they were to move along the coast probably to Chiluan and then proceed inland. There are reports of various expeditions made by gold-hunters into this region, and it is hoped that a favorable opening may be found for the establishment of an advanced post of the East Central African Mission.

WE regret to learn that there have been many displays of ritualism and sacerdotalism in connection with missions to India. The Committee of the English Church Missionary Society has felt constrained to adopt the following resolution: "That in accordance with the spirit of the resolution of the general committee of April 12, 1887, the committee instruct their representatives in the missions to do their utmost within the limits of the law of the Church to prevent the adoption, by any person in the churches and places of worship under the control of the society, of the eastward position in the administration of the Lord's Supper, or of other ritualistic practices which are contrary to the principles and wishes of the society." The assumption of the eastward position is the sign of a doctrinal faith which evangelical Christians hold to be unscriptural. The other ritualistic practices referred to are the offering of prayers for the dead, which has been openly done in Bombay, and the advocacy, on the part of some, of reverence done to pictures or images of Christ. Such practices, deplorable everywhere, are especially to be deplored among those who represent Christianity among idolatrous people.

ONE of the impressions produced by reading the extended reports of the General Missionary Conference in London is that while there may be improvements in the missionary methods now employed there is no indication that any radical changes are needed. New and improved machinery is not called for. The resources at the command of the Church for the world's evangelization are immense. The need now is such an uprising of the home churches as shall use these agencies to the fullest extent and such a baptism of the Holy Spirit as shall give them the greatest efficiency. A church earnest in service will be likely to be earnest in prayer. By what means can the Church be led to take the matter of the world's evangelization so completely upon its heart as to call out its unemployed talent, and to secure more earnest, persistent prayer? Millions of men have never heard even the name of Christ. Millions more have heard the gospel, and have become intellectually persuaded of its truth, but they are not converted. They need the Holy Spirit to press home the truth upon their hearts. Is there any subject which we should carry to the throne of grace more earnestly than this—that the Spirit of God may be poured out upon the nations; upon the churches at home to awaken new activity, and upon the fields abroad that the seed sown may become an abundant harvest?

It is reported that the Buddhists of Kyoto have decided to send missionary priests to Corea and Siam.

## EASTERN EQUATORIAL AFRICA.

THE accompanying sketch-map will serve to illustrate the recent territorial acquisitions of England and Germany in Eastern Africa. British influence has always been strong at Zanzibar, while it is but little more than four years since Germany commenced a movement to obtain a foothold in that region by authorizing Dr. Peters, Dr. Juhlke, and Count J. Pfeil to acquire territory on the mainland west of Zanzibar. Various explorations were made, and after many negotiations a commercial treaty was signed at Zanzibar, December 20, 1885, by the Sultan of Zanzibar and German officials. According to this treaty an international commission, in which both Great Britain and Germany were to have part, was authorized to adjust claims and to fix boundaries. A convention



EASTERN EQUATORIAL AFRICA.

for this purpose was held at London November 1, 1886, and the "spheres of influence" of England and Germany were here marked out, as indicated on our outline map, though the German sphere extends further south and is bounded by the Rovuma River. It should also be said that the whole region between the Jub and the Dana rivers is claimed by Germany in virtue of treaties made by Dr. Juhlke with native chieftains. To this latter region Italy also makes claim in virtue of a treaty made between her and the late Sultan of Zanzibar, Said Bargash. This latter treaty the present Sultan repudiates, and according to *L'Afrique* for July the Italian consul has broken off his diplomatic relations with the Sultan. The German Colonization Society is moving forward in the planting of stations in the interior of its possessions, and German missionary societies of the various churches, both Protestant and Catholic, have commenced operations within the region to which they make claim.

Within the British "sphere of influence" control will be exercised as far as practicable by the British East African Company, composed of commercial and

philanthropic gentlemen. Their district along the coast is well known, and extending westward to Albert Nyanza it is one of the most beautiful regions of Central Africa, and is filled with a vigorous and, in some sections, an industrious population. England did not wish to leave to other nations the control of the commerce and of the routes between the coast and the lakes of equatorial Africa. A road will be opened along the northern boundary of the German territory, and the officials of both companies can receive from it a common aid. It has been hoped that Stanley, when he leaves Emin Pasha, would return to the coast through the British territory, and its officials have already sent messengers toward the lakes for news of him. In fact, the cost of the expedition to relieve Emin Pasha has been covered by funds furnished by the British East African Company. Stanley's march from the lakes to the coast would serve to open the country and to indicate to the new state the problems it must seek to solve in order to introduce civilization into this part of Africa.

The company has a charter from the British government authorizing it to take in hand the administration of the country. It can construct forts, equip vessels, raise an army and police force, make laws, levy taxes, and perform all the functions of government. Measures have already been taken to fortify and garrison certain islands along the coast which are included in the ceded territory, in order to control commerce and oppose the slave-trade.

In this connection we may note some interesting facts regarding recent territorial acquisitions throughout the continent. After what *The London Times* calls the scramble for Africa, which has been going on for some six or eight years and which is now practically ended, it is said that only about four and one-half millions of the eleven millions of square miles in Africa remain unattached, directly or indirectly, to some European power. Of these unattached portions more than half lie within the desert of Sahara. France has about 700,000 square miles; Germany 740,000 square miles, to which should be added, if various disputed claims were admitted, another 200,000. England's possessions and "sphere of influence," not including Egypt, are set down at about 1,000,000 square miles. British trade with Africa is estimated to be worth about \$125,000,000 annually, while that of France is about \$100,000,000. The commerce of Germany with the Great Continent is as yet insignificant. The total value of exports and imports of Africa is estimated at \$375,000,000 annually. An enormous sum truly. What a field for commercial enterprise the Great Continent is! And what a field for missionary enterprise! May God give to his Church as much energy and zeal for the possession of the land for Christ as the nations are manifesting that they may extend their domain.

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#### MORAVIAN MISSIONS OF TO-DAY.

MUCH has been written concerning the Moravian Missions, and the heart of Christendom has been profoundly moved by the history of the missionary devotion, self-sacrifice, and success of the Moravian Church. Some account of her present missionary life may serve to quicken our own. That small community, now numbering about thirty thousand members, might well serve as

an example for the whole Church Militant, occupying as it does the vanguard of the host in its onset against the kingdom of darkness.

For this church of the United Brethren is above all a missionary body. Its missions are an integral part of its very existence. This has been shown in an interesting paper by M. Alfred Boegner, recently published in the *Journal des Missions Evangéliques de Paris*, from which we translate the following statements.

No member dreams of considering missionary work as something foreign to his personal life. Any brother, clerical or lay, may any day receive without surprise a call to go to Labrador or Australia or the Mosquito Coast. The idea of contributing from their own number to the missionary company is familiar to every household.

The church has no special missionary journal, for the missionary work has a prominent place in all its religious periodicals. It has special missionary gatherings, but this does not prevent missionary interests entering into all the ordinary services of the church and into the public prayers of every Sunday. From this follows a state of mind and a manner of speaking about missions different from ours. As a Moravian has said: "Those of us who do not go on a mission bear the common work on our hearts: all talk of it, our successes, our defeats, our missionaries, and, I may even add, our children; for ninety children of missionaries are supported in the schools at Kleinwelke and the church has adopted them." These children are received with open arms by different families for their vacations.

The Moravian Church is not wealthy. It could not accomplish what it does except by great economy. A large number of its families make their manner of life simpler, in order that they may give more. If there is a deficit in the mission treasury, they know how to meet it by a voluntary tax which the members lay upon themselves at a simple statement of the need from the elders who form the supervisory board at Herrnhut.

As to the mission stations, the wish of Count Zinzendorf, the founder of the community, has been carried out by his followers. It is their plan to go to the most miserable people and the most inhospitable regions of the earth, which without them would not be occupied. This is "missionary comity" indeed, and of the highest style. They have made, in the one hundred and fifty-six years of their history, nine unsuccessful attempts to establish missions in various lands, and have for different reasons relinquished four more — in Guinea, among the Calmucks, in Egypt, and at Tranquebar — which had been continued many years. They now sustain fifteen missions. They are the following: —

In the East Indies, begun in	1732	In Labrador, begun in	1770
„ Greenland,	1733	„ St. Kitt's (Antilles) begun in	1777
„ North America,	1734	„ Tabago,	1790
„ Surinam,	1735	„ The Mosquito Coast,	1848
„ South America,	1736	„ Australia,	1849
„ Jamaica,	1754	„ Himalaya,	1853
„ Antigua,	1756	„ Demerara,	1878
„ Barbadoes.	1765		

In these missions there are now 107 stations, 335 missionaries, men and women, 1,411 native evangelists, 1,457 native helpers of both sexes, and 83,032 members

in the native churches. Such results has the Moravian Church accomplished for the heathen world; what has been its reward? Its members declare that in thus giving themselves to missions they have received a wonderful return. Private Christians, pastors, and bishops, are unanimous in saying that their missions have been the salt which has kept them from corruption, and that if the missions did not exist it would be necessary to create them in order to preserve the community from dissolution. At their centenary jubilee of missions one of the officers of the church spoke in particular of three great crises in which the missionary work had saved them. The first was a period of exaltation, when the church fancied herself to have attained perfect sanctification. That she did not then go down was due to the missions which recalled to her the part which is borne in true holiness by humility, by labor, by suffering, and by self-renunciation.

Another danger arose. The church entered upon a season when the thrift and prosperity of its members made them rich, and when worldly prudence began to get control. Again the missionary work brought a salutary reaction, renewing the flame of self-sacrificing enthusiasm and the spirit of holy enterprise.

Then came the withering influence of rationalism. If the Moravian Church escaped the contagion of that period and remained a luminous point in the general darkness, to what did she owe it? To her missions, which still witnessed to her that the foolishness of the cross is wiser than men and that the name of Jesus Christ is the only name given among men whereby we must be saved. Here appears the true relation between the church and missions. Missions, in their ideal condition, are *the Church itself*, the Church advancing to the conquest of the world according to the command of its Founder and, as a consequence, the Church in living power, stedfast in the truth, growing and conquering both at home and abroad. The piety, the economy, the perseverance of Moravian missionaries are qualities which have been essential to their success. Their piety is of that type peculiar to their church—that love for the Saviour, personal, ardent, intimate, which is the mightiest motive that can actuate or sustain the soul. Their economy is of a sort of which we hardly dream, and their perseverance has risen to the height of sublime endurance.

But all these would not have brought about the present results except for that tie, vital and substantial, which unites the workers at the front with the workers at home, securing fitting recruits, sufficient gifts, the supporting power of sympathy, and the aid of the faith and the intercessions of the whole Church. "Shall we not be eager," says M. Boegner to the evangelical Christians of France, "to secure to our churches the advantages which would result to them from a more direct and active participation in missionary work? If the spectacle presented by the Moravian Church, small according to men but great before God, has convinced us of the blessing assured to the church the day she takes in earnest the command of Christ, 'Go, teach all nations,' as addressed to each of her members, then we shall not hesitate to resolutely make to God the sacrifice of that in our life which prevents our coöperation in his work and to take our place in the active service of our Master."

## REV. T. C. TROWBRIDGE, LL.D., LATE PRESIDENT OF CENTRAL TURKEY COLLEGE.

BY REV. AMERICUS FULLER, OF AINTAB.

TILLMAN CONKLIN TROWBRIDGE, who died at Marash July 20, 1888, was born in Troy County, Michigan, January 28, 1831. He was one of a family of seven sons and four daughters, four brothers and two sisters of whom survive him. Among them are General Luther S. Trowbridge, of Detroit, and Prof. William P. Trowbridge, formerly of the Sheffield Scientific School of Yale, and now of Columbia College. The fibre of his whole life was set and toughened by the hardy and wholesome discipline of a frontier farmer's home, and he had the stimulus and the benefit of learning to rely largely upon his own efforts for the means of prosecuting his studies. He fitted for college at Romeo, Michigan, entered the University of Michigan at Ann Arbor in 1848, and graduated in course in 1852, and from Union Theological Seminary in 1855. Taking appointment under the American Board, he reached Constantinople early in 1856. He spent the first year of mission service in Constantinople, then was sent on a long tour through Northern Armenia with Rev. Mr. Dunmore. In 1861 he returned to Constantinople and married Margaret, daughter of Dr. Elias Riggs, who, with five children, survives him.

For more than six years he was in charge of the city mission work of Constantinople, interrupted only by a brief visit to America in 1866. In 1868 he removed to Marash to take part in the instruction of the theological seminary. In 1872 he was appointed to the work of raising funds for the college just then decided upon for Aintab, and started for England and America, where he prosecuted that work with great vigor and good success. In 1876 he returned to Aintab and became associated in the direct management of the college of which he was appointed president, and to which he gave the larger part of his time, though always rendering important aid in mission work. Since that time his home has been in Aintab, where, with the exception of brief visits to England to solicit funds for the college, he has devoted his time and energy with unsparring zeal to promote the interests of the college and the material, moral, and religious improvement of the people of Turkey. In this work his wide acquaintance with influential, wealthy, and philanthropic men and women, his well-known integrity and good judgment, his quick and contagious sympathies, his unfailing cheerfulness and hope, his ready and tireless pen, and his persuasive voice have given him a wide and effective influence, and it is not too much to say that the college owes a large share of its present position and hopeful prospects to the efforts he has made in its behalf. He is taken away in the prime of life and in the midst of abundant labors, warmly loved and deeply lamented by all who have known him.

Dr. Trowbridge at the time of his death was in attendance at the annual meeting of the Central Turkey Mission at Marash. He had recently been through with the duties connected with the annual examinations and commencement exercises of the college at Aintab, and was apparently in his usual health. On Monday, the

sixteenth of July, at the close of the annual sermon, yielding to the desire of friends, he had with some hesitation consented to take part in the administration of the communion. He performed the service with apparent ease, and with even more than his usual impressiveness. As we now recall his words and manner, it seems to us who listened as if some premonition of the coming change must have been before him. He read to us 1 Cor. 15: 35-58, and then said in substance: "As I read these wonderful words my thoughts go out in two directions: first, to the past and the heroic company of fellow-workers I have been associated with in the mission service, and who have now gone on before us; second, to their joy to-night, and our future joy with them, in the progress and triumph of this work. It is sure to succeed. Let us be stedfast and confident. Such work cannot be in vain."

Soon after the service Dr. Trowbridge, in attempting to leave the room, found it difficult to walk, and was assisted by his wife to a chair. He rapidly grew worse, and in less than half an hour his left side was wholly paralyzed and he could speak only in half-articulated monosyllables. In this condition he lingered till Friday the twentieth, when he quietly passed away.

After public services at Marash, the body was taken to Aintab, where the funeral was held just at evening under the shadow of the college building. An immense congregation, of all nationalities and religions, listened attentively to the tender and earnest words that were spoken, and with many expressions of grief followed the body to the grave in the corner of the college grounds. So he rests under the shadow of the institution he has been so largely instrumental in founding, and among the people for whom he has so long labored. A man of genuine piety, of quick sympathy, of broad and comprehensive purposes, of eminent and varied ability, widely known, honored and loved, an affectionate son and brother, a devoted husband and father, a faithful friend, a large-hearted philanthropist, a noble Christian man, he leaves the world the richer for his having lived in it.

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#### SPAIN AND THE CAROLINE ISLANDS.

BY REV. WILLIAM H. GULICK, SAN SEBASTIAN, SPAIN.

It is a singular providence that has brought these ends of the earth together, uniting Spain and the Caroline Islands in the minds and prayers and plans of Christians who are interested in the evangelization of the two countries.

I recollect well the day in the month of July, 1852, when my oldest brother, Luther H. Gulick, now of Shanghai, with Mr. Doane and Mr. Sturges and their wives, sailed from Honolulu in the brigantine *Caroline*, as pioneer missionaries to those distant islands. The events of those weeks, spent by them in Honolulu previous to their departure, confirmed in my mind the boyish resolution long before made, "to be a missionary," and naturally the "field" that I looked forward to was the Caroline Islands, to which my brother was now leading the way. After an interval of many years I find myself a missionary in Spain, but lo! in intimate connection with that mission founded in the Caroline Islands

thirty-six years ago by Mr. Doane and Mr. Sturges and my brother. Having been called halfway around the world in the opposite direction from my first chosen field, I now find myself under the same national flag that I should be under had I gone to the distant Caroline Islands! By this circumstance, though the plan of my youth to be directly connected with the mission to the Caroline Islands was not fulfilled, in Spain I have been permitted to do something for that mission.

At the time that the question of the occupation of those islands by Germany, three years ago, was being contested by Spain, and again during the last year, at the time of Mr. Doane's arrest and of the insurrection on Ponape, the political press of Madrid freely published full details of our missionary work in the Caroline Islands, which I communicated to it. The files of the *Missionary Herald*, the Annual Reports of the Board, and the sketches of its missions put me in possession of information undoubtedly within neither the knowledge nor the immediate reach of any other person in Spain.

When the news of Mr. Doane's arrest was first received, Señor Sagasta, the prime minister of the government, and Señor Castelar, the eminent liberal statesman and orator, were in San Sebastian, and I had intercourse with both on the subject. Señor Castelar urged the need of our supplying the press with all the facts of our missionary work in the Caroline Islands, to enable it to create a sentiment in favor of a liberal policy there, in opposition to the traditional clerical policy that had hitherto prevailed in the colonies. And it is but just to say that Señor Castelar's paper, *El Globo*, of Madrid, was one of the most active and outspoken in this campaign.

It does not seem too much to say that the favorable turn of affairs on the island of Ponape was largely due to the enlightened demands of the Spanish press, based upon the notable results, which it freely cited, of the disinterested labors of the American Board in those distant islands. The surprising story of the transformations wrought on the island of Ponape by that mission I was able to give to the Spanish public at the moment of the highest excitement over the arrest of Mr. Doane, and upon the report of Spanish blood having been shed at the hands of the natives. This romantic story, startlingly realistic in the minuteness of its details and in the extent and the importance of its statistics, was never once questioned, but served immediately to strengthen the demand for moderation and justice that the public press almost unanimously made upon the government.

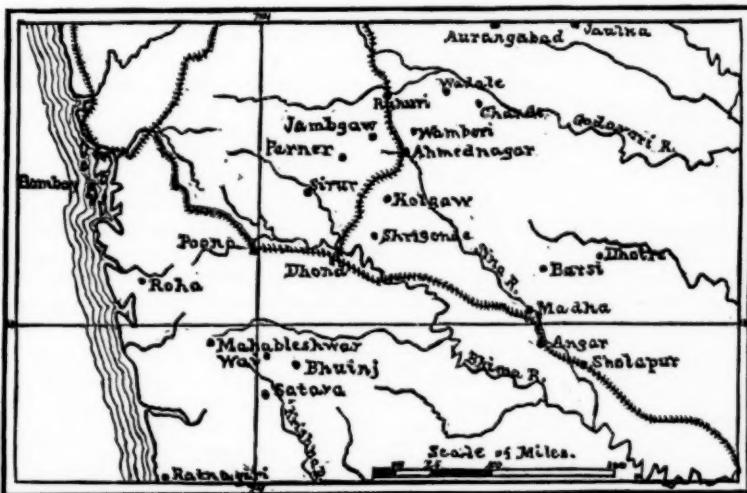
Regarding the attitude of the press it may be said without exaggeration that, probably, never before in the history of Spain has the public press of the country so freely discussed any subject so intimately connected with Protestant religious work. It was a notable fact that these papers, Roman Catholic in their ownership and in their management, and embracing the most influential papers of Madrid, and of every shade of politics excepting the ultramontane, almost without exception spoke in terms of praise of the American missionaries on the island of Ponape, and of their work. Some of the papers frankly compared the methods and the success of the Protestant missionaries with that of their own friars in those and in other Spanish possessions, and much to the discredit

of the latter. Such a discussion going on for months in the press of the country could not but help familiarize the people with the term "Protestant," and open their eyes to the fact that Protestants may be truly Christians, and are not necessarily persons to be feared and shunned. We would not exaggerate the significance of any of these incidents, but they are surely indications of a softening of prejudices and of a breaking-down of barriers which awaken the hope that, as time goes on, the messengers of the gospel in Spain will find the people more and more accessible.

#### CONDENSED SKETCH OF THE MARATHI MISSION.

BY REV. ROBERT A. HUME, AHMEDNAGAR.

**LOCATION.**—The Marathi Mission is so called because it works among the people of India who use the Marathi language. It is located in Western India, in and around the four important cities of Bombay, Ahmednagar, Satara and Sholapur. Its extreme



SKETCH-MAP OF THE MARATHI MISSION.

limits are  $17^{\circ}$  and  $20^{\circ}$  north latitude, and  $72^{\circ} 52'$ , and  $77^{\circ}$  east longitude. Its several districts cover an area of nearly 17,000 square miles, or more than twice the extent of the State of Massachusetts.

**THE COUNTRY AND CLIMATE.**—At a distance varying from twenty-five to forty miles from the western seacoast there runs north and south a range of mountains, rising from three to five thousand feet, called the Western Ghâts. This divides the field of the mission into two diverse sections. The section between the sea and the mountains is called the Kônkan. It consists of valleys between spurs running down from the mountains, and a flat strip along the coast. The rainfall is large on the western slopes of the mountains, and hence the Kônkan is well watered and fertile. The section east of the mountains is part of the great central tableland of India, called the Deccan, or Dakhan, meaning the south country, which gradually descends to the Bay of Bengal from the Western Ghâts on the west, and from the Vindhya mountains on

the north. It consists of plains, which are not very productive near the hills, but are quite fertile in river valleys, and which are generally sparsely wooded. The rainfall is small — from twenty to thirty inches a year — and is becoming more and more irregular and uncertain. The principal streams are the Godāvari, the Mūlā and Prawarā, which flow into the Godāvari; the Krishnā, and the Sinā, Bhimā, and Koinā, which flow into the Krishnā. The water-supply is from streams which run low, or dry up, in the hot season, and from wells and tanks.

There are three seasons: the cold season, from November to February; the hot season, from March to the middle of June; and the rainy season, from the middle of June to October. The climate of the Kōnkan is moist and enervating; that of the Deccan is dry and healthier, largely because the nights are usually comfortable. In the Kōnkan the thermometer ranges from  $42^{\circ}$  to  $100^{\circ}$ ; in the Deccan, from  $35^{\circ}$  to  $105^{\circ}$  out-of-doors. The most common diseases are those of the stomach and bowels, fevers, skin-diseases, ophthalmia, Guinea-worm, etc. Leprosy of two or three kinds is common throughout the country. Persons of good constitution are likely to have good health and to attain the average age of life, if they exercise prudence. At Mahābleshwār, on the Western Ghāts, at an elevation of forty-seven hundred feet, there is an excellent sanitarium, to which many foreigners resort in the hot season. It is healthier to live in India now than formerly, because railroads now assist in giving quick and easy change of climate; because the Indian government is paying more and more attention to the sanitary condition of the country; and because medical facilities are growing more numerous, and are excellent. Rev. S. B. Fairbank, D.D., has been in the mission forty-two years; Rev. L. Bissell, D.D., thirty-seven years; and Rev. C. Harding, thirty-two years.

**PRODUCTS.** — In the Kōnkan, rice is the principal grain grown. In the Deccan, wheat, maize, various grains which are not grown in America, principally those called *bajari* (*holcus spicatus*) and *jondhald* (*holcus sorghum*), sugarcane, cotton, spices, tobacco, oil-seeds, and vegetables of many kinds. In both the Kōnkan and the Deccan tropical fruits abound, such as plantains, mangoes, coconuts, pawpaws, custard-apples, oranges, lemons, grapes, jackfruits, pineapples, figs, tamarinds, guavas, and melons. In the Kōnkan the chief food of the natives is rice and fruit, and also fish by some classes; in the Deccan the natives eat mainly *bajari*, *jondhald*, and wheat.

**TRADE.** — The principal exports are cotton, wheat, opium, wool, seeds, spices, shawls, coffee, tea, and silk. The principal imports are cotton-twist, yarn and piecegoods, hardware, machinery, liquors, coal, and kerosene.

**POPULATION.** — There are 23,000,000 people in the Bombay Presidency. Of these about 4,000,000 form the parish of the American Marāthi Mission. The city of Bombay has a population of about 800,000, and in the surrounding district there are as many more. The city of Ahmednagar has a population of 35,000, and in the Ahmednagar district there are 770,000. Sātārā contains 28,000 population, while in the district there are 1,100,000. Sholāpūr has a population of 60,000, and in the surrounding district there are 800,000 people. The great majority of these are Hindus. But there are a good many Mohammedans. The Parsis, that is, descendants of the fire-worshippers of Persia, are more numerous in western India than in any other part of the country. The Marāthās are one of the strongest races of India physically and intellectually.

The language spoken by most in this field is Marāthi. This is one of the most cultivated languages of India.

The three chief classes are the Brāhmans; the middle classes, such as farmers and artisans; and the low castes, of whom the Māhārs and Māngs are the most numerous.

**CUSTOMS.** — As the climate is hot the clothing of the people is light. When a man is dressed, he wears a cotton jacket or a coat (often both), a cloth from two to five yards long folded around the loins and lower limbs, a turban, and a pair of shoes. A long cloth passed over or around the shoulders completes a man's toilet, much as a col-

lar and necktie with us. This last cloth may also be used to tie around the waist as a girdle, or to fold loosely around the head when the turban is removed. But men often wear much less clothing. Contact with the English is leading many men to wear trousers and shoes of English fashion, and to discard the turban for caps. Women wear a skirt, a short-sleeved jacket, and a cloth from six to eight yards in length which is first folded around the waist and lower limbs, then turned over the body and shoulders, and finally is placed by most castes over the head when in public. Jewelry is worn universally by women and girls, except that it is forbidden to widows; and it is sometimes also worn by men.

The houses are usually built of sun-dried bricks, like the adobe of Mexico and like the buildings made by the Israelites in Egypt. But a good many houses have their outer walls built of kiln-dried bricks; and wattled houses are common in the Konkan. In the Deccan, where the rainfall is small, many roofs are made of earth and are nearly flat. Where the rainfall is considerable roofs are made of tiles or of thatch.

Food is mainly cereal and vegetable, and is eaten with the fingers. Women eat after the men have finished their meals. Very few women (chiefly the higher Mohammedan ladies) are entirely secluded. Yet women are not allowed to go much among the other sex, nor to speak much with them. Early marriages are universal. Child-marriages are still the rule, but this custom is slowly yielding to reason and reform. The wives of sons are taken to their father's house, and all form one common family. Monogamy is the rule, but polygamy is lawful and is specially practised when a first wife has no sons.

Caste is the most potent influence in the land. It prescribes all the arrangements of social life. It forbids contact and intimacy between different classes, eating or drinking together, and intermarriage. It also makes subdivisions for persons of different occupations. Railways, education, and Christian influences are loosening the hold and practice of caste restrictions.

**RELIGION OF THE PEOPLE.**—In the field of the Marathi Mission religious opinions and practices extend from the most abject superstition for idols as the dwellings of gods, to absolute disbelief in any God. The Mohammedans believe that there is only one God; that such Old Testament heroes as Abraham, Moses, and David were prophets; that Christ was a greater prophet, but that Mohammed, being later than Christ, was a greater prophet still and superseded Him; that hence the way of salvation is to reverence and obey Mohammed, and by religious rites to secure heaven. The Parsis believe in one great, good spirit, and in one evil spirit. They worship fire, and especially the sun, and perform various rites, some of which are disgusting.

The majority of the people are Hindus. Hinduism is not one consistent religious system, but includes many systems of philosophy which are mutually antagonistic, and sects which have rival divinities. Its beliefs and practices are being modified by Western education and by Christianizing efforts. Hinduism is polytheistic because many gods are reckoned and worshiped. Yet each worshiper practically recognizes the god whom he worships as the supreme God. It is now common to hear it claimed that the myriad divinities of Hinduism are only different names of the one God, and that Christ is one of his many names. Idolatry is still generally practised. The most superstitious still believe that the idol is god. Many now only claim that the idol is merely an aid to worship. But idol-worship and observing the rules of caste are still the two chief religious practices of Hindus. Belief in transmigration is widespread.

Largely through an English education and through reading infidel books of the West, many have lost faith not only in Hinduism, but in all religion. The better part of this class is agnostic; the worse part is materialistic, and not infrequently immoral. Wherever an English education and a knowledge of Christian ideas are received, there faith in popular Hinduism decays. But since the older forms of Hinduism were purer than

the modern forms, pride of race is leading some of the educated and influential men to seek to purify the popular religion and to set up a reformed Hinduism, rather than to accept Christ and salvation by him. There is probably no country in the world where so determined opposition to Christianity is being made, and will be made, as in India.

#### HISTORY OF THE MISSION OF THE AMERICAN BOARD.

This is the oldest mission of the Board. Rev. Gordon Hall and Rev. Samuel Nott reached Bombay February 12, 1813. At first the Bombay government ordered them immediately to return to England, but afterward allowed them to remain. Those first missionaries found the land in almost impenetrable darkness. Western civilization had hardly begun to make itself felt. The superiority of Hinduism to every system was haughtily thought to be beyond question. There was no one to question its truth, or the wisdom of Hindu social institutions. Education was restricted to a very few. The missionaries found no means in readiness for giving the people a knowledge of Christ. They had no knowledge of the language, and no facilities such as grammar and dictionary to help them to acquire it. The government, though nominally Christian, and the entire people, to a man, were hostile to the new religion. The mission was occasionally reinforced, and yet, in the first twenty years of its history, more missionaries died than there were natives baptized. But work was continued in faith and with faithfulness by the few missionaries who were sent.

In 1831 the first station in the interior, that is, in the Deccan, was opened at Ahmednagar, 150 miles east of Bombay. Three missionaries, Messrs. Graves, Read, and Hervey, with their wives, were appointed to begin this work. One of the ladies (Mrs. Hervey) died just as the company were preparing to start from Bombay. Very soon Mr. Hervey died. A little later the health of Mr. Graves gave way, and he with his wife took a furlough to America. But the station was reinforced, and from that time the Ahmednagar district has been better supplied with missionary workers than any other district. Therefore the Christian community is by far the most numerous in that part of the field.

In 1849 Satārā, 160 miles southeast of Bombay and 140 miles southwest of Ahmednagar, was opened as a new missionary centre by Rev. W. Wood. The city was then the capital of the most prominent native kingdom of that part of India. The district is fertile, and the people are of good physical, mental, and pecuniary resources. For years the various missionaries who were located here were unable to stay long. Now work in this part of the mission is well planned and organized.

In 1861 Sholāpūr, 275 miles southeast of Bombay and 130 miles from Ahmednagar, was opened as a station by Rev. C. Harding. The work has been well pressed, and there is a good number of Christians and churches in this part of the field.

Sirhr, a town of five thousand inhabitants, thirty-two miles southwest of Ahmednagar, was occupied as a station by Rev. O. French in 1841. Dr. Bissell was stationed there from 1851 to 1861. In 1879 Rev. R. Winsor began to live there, and he is now the missionary in charge.

Wadālē, a small town twenty-six miles northeast of Ahmednagar, was occupied by Dr. Fairbank in 1857, and this has been his home most of the time since. His son is now the missionary in charge.

Rāhuri, twenty-two miles northwest of Ahmednagar, was opened as a station by Rev. A. Abbott in 1858. Dr. Ballantine now has charge of that station. There are many churches, schools, and communities of Christians in the vicinity of Wadālē and Rāhuri.

#### PRESENT MODES OF CONDUCTING MISSIONARY WORK.

I. PREACHING.—This is still the prominent work of the mission. However, as the Christian community increases, new kinds of work have to be done, which, with the

superintendence of the whole, makes it impossible for foreign missionaries to do as much preaching as formerly.

II. CHURCHES.—Gathering Christians into churches for mutual growth in grace and for aggressive work is the second step of mission work. There are now (April, 1888) thirty-one churches connected with the mission, and sixteen ordained native pastors. These pastors are entirely supported by the native Christian community; some receiving their support wholly from their own people, while the salaries of others are supplemented by a sustentation fund raised by the community at large. The relation of these pastors to the churches is the same as in the United States; missionaries helping to guide the churches simply by advice. In connection with the churches, preaching, Sunday-schools, prayer-meetings, separate meetings for women, social gatherings, pastoral visitation, organizations of young people and children, and all branches of work common in the churches of America are conducted for the development of the Christian community, and to reach outsiders.

III. EDUCATION.—Various kinds of educational institutions are conducted with a twofold object: (1) as an aid in bringing souls into living connection with Christ by placing the young Christians under continuous Christian influence, and also through them getting access to their friends; and (2) as a means of confirming and elevating the Christian community and training Christian workers. Most of the Christian communities and churches connected with the mission have sprung from the influence of schools. Most of the schools of the mission are primary schools for the lower classes. At the beginning of 1888 there were one hundred such schools. In addition, at every central station there is at least one school of higher grade for Christian youth. In Bombay there is a high school for Christian boys and girls which prepares for college. In Ahmednagar there is a theological seminary, a college, a high school for boys, and a boarding school for girls which has been the largest girls' boarding school in any mission of the American Board.

IV. CHRISTIAN LITERATURE.—The mission conducts a weekly newspaper called the *Dnyanodaya* (meaning "The Rise of Knowledge") printed partly in English and partly in Marāthi, which aims through the English department to reach English-speaking natives who have lost faith in Hinduism, and also the better educated Christians; and through the Marāthi department to reach such Christians and Hindus as know only their vernacular. This is the oldest paper in Western India, and is now in its forty-seventh volume. The mission also conducts a beautiful illustrated monthly magazine wholly in Marāthi, called the *Balbodh Mewa* (meaning "Sweets for the Young"), which has a large circulation. Many books and tracts, mainly in Marāthi and some in English, have at various times been prepared and published by the mission. Recently, publishing books and tracts has been done mostly through the Bombay Tract Society.

V. MISCELLANEOUS.—Conversations with individuals, correspondence, dispensing medicine, visiting the sick, sciopticon exhibitions, sacred concerts (called *kirttans*), English lectures, plans for the development of Christian work, efforts to help and elevate poor Christians, more or less work among the Europeans and Eurasians, developing a Christian hymnology and music in general, and many other things take up much of the time and strength of missionaries and native Christian leaders.

In Sirur Mr. Winsor conducts an excellent industrial school for Christians and non-Christians. There are medical dispensaries at Rāhuri and Sholāpūr.

#### SOME RESULTS OF MISSIONARY EFFORT.

No statistics can at all represent the influence which the American Marāthi Mission has exerted on the religious, social, intellectual, and material well-being of Western India. It was the pioneer of all mission work here. For years its work was mostly that of preparation, when visible results were almost unknown. In all Christian work,

in common with other bodies, its members have taken a prominent and large part. Its policy has in most respects considerably affected the policy of other missions. But on account of an educational policy which was placed on it for over twenty years from 1854 onwards, when higher educational institutions were closed, many of its most promising members went to other missions: and even now, some native workers in most other missions in Western India, and a large part of the workers in a few missions, were once connected with the Marāthi Mission of the American Board. In the matter of self-support this is the banner mission of India.

The report for 1887 gives the statistics of the mission as follows: Number of persons received to the churches on profession of faith in 1887, 157; other adults baptized, but for some reason not yet received into the churches, 59; total, 216. This is thirty more adults than were ever before added to the Christian community in any one year. Number of communicants, 1,838. Whole number of baptized persons now connected with the mission, 3,093. Number of churches, 31. Ordained pastors, 16. Number of educational institutions, 114, with 2,677 pupils. Sunday-schools, 82, with 2,656 pupils.

OTHER MISSIONS.—In the immense city of Bombay there are several other missions, the chief being the Church Missionary Society (C. M. S.) of England, and the Free Church of Scotland. In the Ahmednagar district the Society for the Propagation of the Gospel (S. P. G.) has worked since 1870. Also in that city there is the excellent Normal School of the Christian Vernacular Education Society (C. V. E. S.), in which most of the teachers and preachers of the mission have had some training.

NEEDS OF THE MISSION.—What more effective appeal could be made for additional workers, much more money and many more prayers, than the simple statement that, after assigning to other missions their proper parishes, the parish of the Marāthi Mission contains 4,000,000 souls, for whom only this mission can or will work; while in the mission there are only thirteen men, including two on furlough, and fifteen women, one of these on furlough; or about 300,000 people to one man and one woman!

THE MISSIONARIES.—It is an interesting and gratifying fact that eighteen persons who have been members of this mission have been children of former missionaries, all born in India and afterwards returning to take up the work of their parents. Some of these have fallen asleep, and some are now working elsewhere. But there are still in the mission five sons and seven daughters of missionaries.

#### SIR CHARLES AITCHISON ON MISSIONS IN INDIA.

THIS eminent East Indian officer, late Lieutenant-Governor of the Punjab, gave an address at Simla, India, in June last, with respect to the progress of Christianity within that empire. This testimony from an official so well informed and so candid as is Sir Charles Aitchison is exceedingly cheering, and it confirms that given by Sir William Hunter as quoted in the *Missionary Herald* for May, page 201. While he does not claim that statistics can be an adequate test of moral and spiritual work, they are yet important in the mission field, as they are in every other field of observation and inquiry. He says: "It may surprise some who have not had an opportunity of looking into the matter to learn that Christianity is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly a million of souls." He shows from the Census Report of 1881 that in the Madras Presidency, "which is the great home of the native church," while the population decreased during

the previous ten years, the Christians increased 165,682, or more than thirty per cent., the most of whom were Hindu converts or the descendants of Hindu converts. The increase in Bengal was given in the address of Sir William Hunter, already referred to. In the Northwest Provinces the population increased six per cent., but the Christian population increased nine times as fast, or fifty-four per cent. In the Punjab, while the Hindu and Mohammedan populations remained nearly stationary, having increased less than one per cent., and while the Sikh religion declined, the total population increased seven per cent., and the Christians thirty-eight and one-half per cent., or more than four times as fast as the population. He then goes on to say:—

“ Now how are these remarkable facts to be explained? How is it that, turn where we will, north or south, east or west, in our oldest provinces, or in our more recently acquired possessions, we find the Christian community spreading at a rate unknown since the apostolic times? You and I know the true explanation: it is the breath of the Spirit of the Lord. Now, as of old, he is magnifying his name. The Lord is ‘ adding to the church daily such as shall be saved.’ The gospel message has not lost its ancient power; now, as in the days of the apostles, the Word of God ‘ grows mightily and prevails.’ ”

“ But then it is said, and the reports I have quoted confirm it, the converts are drawn chiefly from the poor and degraded castes: but what of the high-caste Hindus and educated Mohammedans? Just so was it said eighteen centuries ago. ‘ Have any of the rulers or of the Pharisees believed on him?’ In all ages the gospel has been preëminently the precious heritage of the poor and broken-hearted. It has ever been the message of hope to the despised and the outcast, and of deliverance to the down-trodden and oppressed. Pride of birth and intellect is a spirit to which no divine vision comes. From such the things of God remain forever hidden. But the gospel claims its trophies among the humble-hearted of all ranks and all classes. I personally know many converts of good birth and superior education. Some are at this moment serving the government in the Punjab with credit and distinction.

“ One of the most hopeful results of mission work is the lesson which is silently infusing, through native society and vernacular literature, ideas of integrity, honor, philanthropy, truth, purity, and holiness, that are distinctively Christian. In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognized even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India; and even in the magnificent work of philanthropy with which the name of Her Excellency the Countess of Dufferin is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the kingdom, and the blessed influences of gospel teaching and preaching are manifest to all who have eyes to see.”

### Letters from the Missions.

#### Western Turkey Mission.

##### PERSECUTION AND GROWTH AT TREBIZOND.

ON returning to Trebizond from the annual meeting of the mission at Constantinople, Dr. Parmelee wrote, June 29:—

"There has recently been an unusual stir in this city among the Greeks. It seems that some two or three years ago a plain Greek painter had been induced by one of our colporters to purchase a Testament. For the moment he laid the book away in his house, little realizing its value. Being at leisure one day he took up the book and began to read a few lines in it here and there. He became interested, and came back to the book at another time; and so continued until he had read it through more than once, his wife also joining in the exercise. He then began to speak of the book to others, and to propose to go where he had heard this book was publicly read and expounded. His friends objected to this, and for a time he heeded their advice; but at last he refused to listen to them longer, and came to an afternoon service in our chapel. His friends followed him and gathered a rabble which waited at the door with the purpose of stoning him when he came out, meanwhile amusing themselves by shouting and throwing firecrackers into the open door of the chapel. An appeal was made to the government, and one or two policemen were sent to maintain order; and when the service was over Nicola, the persecuted Greek, was helped to elude the mob by going out of a rear door and escaping to his house. But even there it was necessary to secure police protection for several days. Since then, for a period of nearly two months, he has regularly attended all religious services and fully identified himself with evangelical interests, notwithstanding a steady stream of insult and persecution has been poured on him till the present time. Only a day or two ago some rude fellows came to his house in his absence and nearly drove his wife

to distraction by making believe they were about to carry off her children. At another time he was taken from his house, which is near the seashore, and thrown into the sea. As the first immersion was not perfectly satisfactory his persecutors threw him in a second time. All these things he bears with a quiet, uncomplaining manner, seeming to say, 'None of these things move me.' The Protestant brethren have helped this new brother to secure a house outside the Greek quarter, where it is hoped he will be free from molestation. This persecution is calling new attention to our work, and many new Greeks are coming to our services."

##### CHURCH ORGANIZED AT ORDOO.

"Soon after reaching home I was called to Ordoos to assist in organizing a church among the Greeks and settling the new Greek preacher over it. The plan for this had been arranged between Dr. Constantine and myself, and he was expecting to come up to Ordoos after the annual meeting for that purpose. But when he decided to start direct for America I was fearful our plan might be indefinitely postponed. I was glad, however, when I learned that he was sending on a man in his place, and that nothing prevented the carrying out of our original plan.

"Taking with me the pastor and a delegate from this place, and meeting at Ordoos Mr. Kambooropools, from Smyrna, and Mr. Dombalian, from Fatsa, a council was formed, and twenty-six persons were examined for church membership, of whom twenty-one (eleven men and ten women) were accepted and organized into a church. It was an occasion long to be remembered when, on Sunday the seventeenth instant, the public services of church organization, installation of pastor, communion, and baptism were held. Great throngs packed the house of worship, morning and afternoon, who were quiet and attentive during the prolonged exercises. The newly installed pastor, Rev. Pandeli Philadelphos, is entering enthusiastically on the

duties of his office, and the new relationship, with heaven's blessing, promises to be a very useful one.

"The Armenians did not unite in this movement, as it seemed advisable that the two nationalities should continue to act separately in this respect as in all others. There is now a good prospect that the Armenians will be able to organize before the close of the present calendar year."

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### Central Turkey Mission.

#### ANOTHER CONFLAGRATION IN MARASH.

We are sure that the sympathy of our readers will be moved by the following letter from Mr. Marden, dated July 10:—

"The business portion of the city of Marash is again in ashes! Early Sabbath morning, July 8, the wild cry that 'the markets are on fire' startled the whole city, and in three hours five hundred stores and shops of all grades went down before the fire fiend. The buildings were all new and covered some two thirds of the district burnt over in 1883.

"The poor people had not fully recovered from the last great fire when the famine of the past winter came upon them, and despite all our efforts at relief, thousands are still dependent upon the precarious gleanings of the wheatfields for their daily food. So fire and famine, and now fire again, in addition to the unrelenting pressure of the tax-gatherer, bring repeated distress to almost every home. Our three Protestant churches are each sadly crippled and disheartened.

"In a little more than five years our mission has suffered from five great conflagrations and one famine, and each time the poor sufferers have looked away to Christian lands for help and have never looked in vain."

#### THE ANNUAL MEETING.

The sad loss of the mission by the death of Dr. Trowbridge is referred to in another column.

A letter dated July 17, from Mr. Fuller, of Aintab, contains items of general interest. He writes from Marash, where

he had been attending the annual meeting of the mission. The anniversaries of the Girls' College and of the Theological Seminary were held at the same time, and were occasions of great interest and drew large audiences. The exercises were all of a high order. Besides this, much more than the usual time was devoted to meetings with the native brethren. One prominent item of business was the adoption, after very careful discussion, of a Church Manual for the churches of the Cilicia Union. Mr. Fuller says:—

"The rules thus adopted are drawn up on the basis of our American Congregational Church Manuals, but they contain some elements of Presbyterian polity. We think that this new Manual is, on the whole, well adapted to meet the present needs of these churches, and it is likely to contribute to the unity and efficiency of the Protestant churches in this land."

#### URGENT NEEDS.

In referring to the annual meeting of the mission, Mr. Fuller writes:—

"One great difficulty, which has everywhere confronted us and embarrassed all our plans for the future, has been the extremely impoverished condition of the whole country, on account not only of the famine, which has been local, but on account of the general stagnation of even the ordinary trade and business, and the largely increased taxation imposed upon the people by the government. It had seemed to us that the zero in the scale of national calamities had already been nearly reached, but the past year has certainly sent the index down many degrees in the scale. What the future has in store for this poor people we can only surmise. The fact is, there is not a church in our whole field that has not been over again and again its list of expenditures, making the severest reductions, and still they find themselves unable to pay their preachers and teachers, and are in almost every case largely in arrears to them. As a con-

sequence, several of our self-supporting churches are presenting most earnest appeals for temporary aid from the Board, and when they have summed up the list of their calamities,—drought, famine, locusts, fire, increased taxation, general stagnation of business, reducing labor both in amount and rate of wages to figures quite unprecedented even in Turkey,—and when at the same time we have remembered the prosperity and large blessing that have been showered upon our churches at home, it has not been easy to hold our brethren in our station conferences steadily to the limit of our regular estimates; and we have to say that the sums which we have this year admitted into our estimates seem to us very urgent. One result of the famine relief work of the past year has been to call attention to our work, and, as a consequence, great opportunities for enlarged effort are opened, so that, as is so often the case, one charity prepares the way for another."

#### ANOTHER TESTIMONY.

Mr. Mead, of Marash, also urges the necessity of increased appropriations in view of the impoverished condition of the people and the new opportunities for carrying forward the work:—

"A great enlargement has come to our work, particularly in the Adana field, growing out of the famine of the past year. Through that terrible year of drought the Lord has opened doors that we must enter. We can do nothing else than go forward. To go forward requires larger grants-in-aid. We still find ourselves face to face with the year of famine. There are deficits as we look behind, and a shrinkage in the sources of supply as we look forward. Take, for example, the First Church in Hadjin. The men who have in past years given freely and cheerfully are utterly unable to give now. We are having a year of plenty, but the general stagnation in business continues. We are still in the wake of the past year of famine. The case of the Second Church in Marash is another in point.

It has been a self-supporting church heretofore. It has done nobly during the past year in contributing for the relief of the starving. The hungry mouths will need to be fed to a considerable extent for months to come, we believe. And now, in addition to all this burden, comes the great fire of July 8. And they simply say we cannot get through the year without help. Every missionary of Marash also believes that they 'cannot.' So I might go on multiplying instances."

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#### Eastern Turkey Mission.

##### MARDIN.—THE BOYS' HIGH SCHOOL.

A FULL and satisfactory report for the third year of this school has been received, but we have room for only brief extracts:—

"The field whose needs this school is intended to supply is interesting both for the relics of antiquity which it contains and for its great needs, for its former greatness and its present low estate. Mount Masius, on which Mardin is situated, together with the mountains of the Jebel Toor, formed the western and northern boundaries of the Assyrian Empire. Nineveh, that great city of Assyria; Tigranocerta, the capital of Armenia in the century preceding the birth of Christ; Nisibis, the capital of Mygdonia, which resisted the arms of Sapor, the Persian king, in three attacks, and which was the site of a well-organized Nestorian school in the latter part of the fifth century; the river Chebar, on whose banks the captive prophet Ezekiel saw his wondrous vision,—all these are on or near the borders of this field, and within its confines are countless ruins covering objects of great interest to students of archaeology.

"But our chief interest in this field is based on its great needs, which make the strongest claims on our sympathies, for in all this region, once so famous, ours is now the only school which gives anything more than the merest rudiments of an education."

This field embraces about 37,000 square

miles, and contains a heterogeneous population of eight different races using seven different languages, and estimated to number about a million and a half of souls. The multiplicity of creeds is even greater than that of language, for besides the Moslems, the Jews, and the Devil-worshippers, three branches of the ancient Church remain—the Jacobite Syrian, the Nestorian, and the Armenian. There are also Protestants and four distinct Papal sects. The problem of meeting such a heterogeneous population is a difficult one, requiring rare patience and skill.

The poverty of the people retarded the growth of the school and hinders the effort to make it self-supporting. Three successive visitations of locusts have brought a famine, and this too before the people had recovered from a previous famine.

"We have made it our chief aim to cultivate Christian manliness in our students. Those who have received aid for books and clothing have rendered an equivalent in work, and we have tried to make them feel that they ought to win their way by their own efforts, and not to live on charity."

This report was accompanied by a letter from Mr. Gates, from which we quote:—

"The results of the work of this year as they have appeared in our examinations are such as to give us every encouragement. There has been considerable interest in the Young Men's Society. The students have united with the young men of the Mardin church and congregation in sustaining this society. They have held meetings every Sabbath. I was elected president, but I have tried to leave its conduct in the hands of the young men themselves. We made it a Christian Endeavor Society, electing committees to care for the meetings and arrange the subjects; to visit the sick; to look up absentees and draw in strangers, and to write to absent members."

#### THE USE OF TRACTS.

"A short time ago I made an experiment in the use of tracts for the sake of

initiating the young men into Christian work. I offered to place two tracts in the hands of every member of the society who would fulfil the following conditions: 1. He must read them himself. 2. He must then give them to two unconverted persons. 3. He must make those two persons the subject of special prayer that God might use the tracts for the conversion of their souls. I told them that the tract was a bullet, but prayer was the powder to drive it home to the hearts of sinners.

"The reports from these tracts made our meetings very interesting. One young man took part in meeting for the first time, telling what he had done with his tracts. He sent one to a sick man who had long been hardening his heart against the truth; with another he awakened an interest which caused a nominal Christian of the Jacobite church to say: 'Why, do you believe such things? I did not know that Protestantism was like that. Please give me the tract.'

"Not the least occasion of joy to me was the new interest the young man himself showed, as he begged me to give him yet another tract, in order that he might send it to a friend who was at a distant village removed from all religious influences.

"Another young man said he found the tracts so profitable that he had given away others of his own, and he purposed to continue this work as God gave him opportunity. One gave a tract to a Papist, who tore it up at once. One of our students gave a copy of Monod's tract, 'Looking Unto Jesus,' to a lad of the Papal Nestorian church. This boy had a picture of the Virgin Mary with a prayer written under it. Every night he would repeat this prayer to the Virgin, and he felt sure that he should be saved in this way. When he received the tract he made it a rule to read four lines from the tract every day, and think over them. Soon he became aware of a conflict going on in his mind as he repeated his prayer to the Virgin. How could he pray to her and still be looking unto Jesus? That prayer lost its interest, and at last there

came a day when he seized the picture and tore it into pieces.

"When the students went home for the vacation they carried with them copies of tracts to be used in the same way. Many of them also chose texts of Scripture as their mottoes for this vacation."

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### Madura Mission.

#### A REVIVAL OF HINDUISM.

WHILE from several stations of this mission, reports are sent of accessions to the number of Christians, the following letter from Mr. Jones, of Madura City, shows that there is just at present an unwonted activity among the Hindus:—

"The Hindu Tract Society of Madras is causing us no little annoyance these days in Madura, as indeed it is to most missions in South India. One preacher was sent by this society to Madura, and he has been there about seven weeks now. During the great Chittiree festival, the last part of April, when the population of the town was more than doubled, two other preachers joined him. Their object, pure and simple, seems to be to oppose, hinder, and destroy the progress of Christianity. I have read all their tracts, and have not yet found a sentence or an argument in favor of Hinduism, not a passage to show its reasonableness or to illustrate its power to save souls; nothing but a scurrilous, blasphemous tirade against our blessed religion and all that is sacred to a Christian heart. I am told that the preaching of its agents is of exactly the same character. They are particularly bitter against the '*pâdres*,' and paint them in colors so horrid that it must seem ludicrously absurd to those who have for years been acquainted with the missionaries. It is a curious fact that this word *pâdre*, imported here by the Portuguese Romanists, has now come to be applied by the natives to Protestant missionaries exclusively, while they have been taught to call the Romish priest *swami*, which means 'god.'

"The Bible is the next fort against which

they aim their battery, and in this they find ammunition enough in the infidel tracts of Bradlaugh and Ingersoll, which they freely use. Preaching as Hindus to Hindus they of course find ready listeners everywhere. Not satisfied with abusing our religion and the missionaries, they resort to various methods of persecuting the Christians. During the festivals we had, as is our wont, some twenty-five preachers proclaiming the gospel and distributing tracts and selling books in the city. Wherever these were found preaching, the Hindu preachers would stand a few yards away and start up an opposition meeting. In a few cases they so incited the people against our men, urging them to attack and beat them, that it was with difficulty that, after being stoned and variously assaulted, they escaped with their lives. These men have so roused the worst passions of the people that they frequently insult and abuse our Christians on the street.

"In these assaults our preachers showed an admirable spirit. They patiently bore abuse and persecution, but were determined not to give up their work. They sought the protection of the police, which was freely given them by our superintendent of police, and as they preached the following days they were protected by a posse of police under a head-constable. This Hindu head-constable not only defended them and prohibited the opposition from holding a meeting nearer than forty yards from our men; he also in a vigorous address defended our religion and silenced the Hindu preachers. Referring to some of our tracts and books, he asked them why they did not reply to those instead of heaping abuse upon Christians. The protection and encouragement rendered by this nominal Hindu was invaluable to our men."

#### SCHOOLS OPPOSED.

"These 'preachers' and their clique are most assiduous in their efforts to injure and, if possible, to break up our schools. Nearly every day at the closing hour of one of my schools they take their stand

on the opposite street and do their utmost to prejudice the minds of the boys against the school. Not satisfied with this, they search for the homes of the boys and urge their parents not to send them any longer to 'the proselyting school of the pâdre.' In all their preaching also they strongly appeal to the people not to send their children any longer to our schools. I feared that this would have a serious influence upon our institutions. But thus far, with all their effort, they have succeeded in drawing away only four boys from our high school, and those are from the lowest classes. I fear they may do more injury to the girls' schools. And yet we believe that the people know sufficiently well the value of a good school and will not easily forget their own interests by deserting it at the behest of such men as these preachers.

"On the whole this new movement has created a greater religious excitement in the town than has been known during this generation. That its influence is wholly adverse to Christianity now, I do not believe. Among that large and growing class of men who have read the Bible, and who know by observation and study what our religion is, and who, moreover, are thoroughly convinced of the heavenly character and origin of it,—among these men the movement is producing a counter-current in favor of Christianity. Their sympathies are strongly evoked in favor of the unjustly abused religion, and there will be occasions when they, like the head-constable, will defend it, and perhaps many of them will openly embrace it. I am informed that a number of the best Brahmins of the town, met to consult as to what should be done to put an end to the 'nuisance.' 'For fifty years,' they say, 'Christianity has been in our midst, and we have never before had any trouble until these preachers came to excite the ignorant against the Christians. It is a shame and disgrace to our town.'

"As for its influence upon our Christians, it has been preëminently beneficial. It has nerved our Christian agents and preachers to more earnest effort than ever

before. It has given life to those who were formerly lukewarm and indifferent. It has drawn all the Christians together into more union and sympathy, and has given them a boldness which I never knew them to possess before. Some have now learned, for the first time, that our blessed religion has implanted within their hearts a something which they are willing to defend and make known even at the sacrifice of their own lives."

#### PERIAKULAM STATION.—ACCESSIONS.

The following letter is from Mr. J. S. Chandler, in reference to the work on his station, but letters from the other stations of the mission are of much the same tenor, showing a gradual growth of the Christian communities:—

"One of the pastors told of a man who was one of three brothers. As this is the season for idol festivals the other two had paid each one dollar for the idol, and asked him to do the same. He refused, saying he had become a Christian, and subsequently gave that same amount to the pastor for the enlargement of the church building.

"Another pastor reported another accession from heathenism in the person of one who could read and who bought a Bible.

"But the principal accessions were reported by Pastor Isaac. At his communion, at the beginning of the month, he had the joy of admitting to the church an elderly woman from the high castes. During the famine Pastor Isaac was active in administering relief, and on one occasion helped another high-caste woman, a widow. Her gratitude brought her to Christ, and she was not only baptized, but was taught to read, so that she could become a Bible-woman, and has ever since worked most faithfully in that capacity. Her name is Lydia, and her married daughter is also a member of the church, but the daughter's husband has been bitterly opposed to his wife and mother-in-law. Now this young man has become friendly, and his mother is the woman just received to the church.

"Pastor Isaac has been working on the Travancore hills very energetically, and on his last trip won over twenty families from two of the hill tribes. They too had suffered in the famine and remembered him as their benefactor, so when he came to their village they all gathered about him to hear the gospel message, the women standing, each with a baby slung over her back. Another favoring influence was the presence of two men, who had previously been connected with the Church Missionary Society mission at Cottayam on the western side of the mountains, and whose names are Yovan (John) and Cochin John. In a village on the plains which I visited a short time ago, three married men have recently joined with their families, and three more unmarried.

"So, altogether, the new accessions include thirty-five families, numbering over a hundred souls. A few of these are backsliders returning, but most are right from heathenism. Three large congregations are making special efforts with reference to their houses of worship."

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#### Japan Mission.

##### THE DOSHISHA AT KYOTO.

In our last number the fact was stated that sixty members of the Doshisha were received to the church on June 17. In a letter of June 27, Mr. Stanford refers to the exercises on the occasion of the reception of these students, and also to the spiritual condition of the Doshisha:—

"On Sunday, June 17, at 8 o'clock A.M., the college chapel was crowded with students. The teachers and a few others were also present. In front, near the desk, sat those who were to be received into the church on this last communion season of the year. They reached from side to side of the chapel in three rows, and numbered sixty. Of this number twelve were members of our Girls' School, twenty-two from our preparatory department, and twenty-six were from our academic department—mostly from the first and second year classes. Pastor Kanamori baptized

them and gave them the right hand of fellowship, after they had assented to the confession of the church. After this the Lord's Supper was celebrated, Dr. Gordon conducting the service. Dr. Learned pronounced the benediction.

"It was an inspiring and glorious sight. Last year, at the close of the spring term, we had twenty-six students kneeling in a long row across the chapel, and we felt that we were having a glorious climax for the work of the year; but this time we had threescore to offset the discouraging spiritual tone which we felt had prevailed among some of the higher classes during the winter. The record now stands thus: First year: 123 members, 73 Christians; second year: 87 members, 72 Christians; third year: 25 members, 23 Christians; fourth year: 24 members, 21 Christians; fifth year: 16 members, all Christians. The number of student-converts during the school year has been 141. We send out sixteen Christian graduates, of whom we expect three or four to return as regular students in the English theological department. We graduate one from the English theological department, Mr. Hara, who goes to the province of Echigo as a general missionary, thus helping on the Niigata work. We also graduate nine or ten from the Bekkwa, or special (vernacular) theological department. All these have chosen their fields of labor; they all go into direct pastoral or evangelistic work.

"At the Nurses' School, yesterday, amid the martial strains of the Osaka band, of forty pieces, were graduated four Christian nurses. To-day six Christian young ladies received diplomas from our Girls' School. I consider that these facts represent solid achievements for the most part, and indicate that we are meeting with success in Christianizing the hundreds of young men and women who enter our Kyoto schools."

##### TAMBA. — WOMAN'S WORK.

Miss Barrows, on returning from her visit in the United States, resumed her relations with the churches in the vicinity of Kobe. Of a visit at Tamba she says:—

"I took one of our women from the school with me, and in twenty-four days we visited and held meetings in thirteen different places, traveling over 150 miles, by jinrikisha, kago, or on foot. There were Christians in all these places; in some not more than one or two, in others, twenty or more. Many of them had never been visited by a foreign lady before. Our welcome everywhere was most hearty. Mr. Murakami, who has been a Bible-seller in Tamba from the beginning of the work there, and knows every man, woman, and child of them, went with us. The Christians all look upon him as a father, and his presence helped us to make the most of our time. It seemed as though little could be accomplished by visits of only one or two days and nights in a place, but they wanted us to go to every place, and prepared the way before us by letter, so that no time was lost. There were some places where I longed to sit down for a month and help them.

"Those twenty-four days were packed full of interest, but there are some among them that stand out vividly as I look back upon them. There, as everywhere, the fields are white. A new pastor is to go to the Tamba church in September, and we have his promised wife with us. She will stay with us another year. One thing that strikes me forcibly in coming back to the work is the increasing demands of the woman's work, the desire for a better education among and for the wives as well as daughters. English is very much sought for everywhere, and foreign dress and appointments grow more popular. A little help in these things opens doors to many hearts and homes. Societies for advancement are common, and public addresses often called for. Our girls' schools must take an advanced stand to meet the requirements."

#### THE CHURCHES OF SHIKOKU.

Mr. Atkinson, of Kobe, has been passing through the towns on the northern sea-side of the island of Shikoku, and finds that in every place believers are multiplying. At Takamatsu, a large castle town

where there are fifty-two baptized adults, a native preacher has labored heretofore without much financial aid from the people. The Japanese Home Missionary Society decided that it could not aid such places as Takamatsu unless they paid at least the rent on the chapel. Mr. Murai, the preacher, took a noble stand before his people, offering to receive only half the amount heretofore given him, if the people would come up to self-support. This they have done, and it is expected that in the coming autumn a church will be organized there. Mr. Atkinson writes: —

"While in Takamatsu I had a special meeting for the judges and a few leading officials. Some of them are now very much interested. A little while after leaving Takamatsu, a child of one of the judges died. His wife has been a Christian some time. He has been friendly but has made no special progress. The death of the child has been a moving power in his life, and he is now an earnest inquirer. The funeral of the child was the first Christian funeral ever held in the city. The judges and officers of the local court, with other leading men of the place, were in attendance, while the police lined the way. Great crowds flocked in from all sides, and followed on to see the novel service. Mr. Murai's use of the occasion seems to have been most effective, for the people say that so many more are interested since the funeral that a strong additional reason is added for Mr. Murai's stay among them.

"From Takamatsu I went to Marugame, accompanied by Mr. Murai. The peculiarity about the work in this city consists in the fact that the majority of the Christians are women — and a good-looking lot of women they are too. I feel very confident that they will be heard from in due time. Marugame is a garrison town, and the soldiers used to attend the services, one of the non-commissioned officers becoming a Christian. The commander, however, decided that he did not want the men to attend Christian services, and though he did not issue a formal

command to keep away, he advised it in such a way that the men knew that the force of a command was in the suggestion. I trust that we may have a church in Marugame before the year is out. The baptized number twenty-eight. Students from Kyoto will work in all these places during the summer.

"From Marugame I went to Imabari, Komatsu, etc., and then on to Matsuyama. All are prospering and hopeful. Everywhere men are called for, and men who can read English! This is the cry from villages as well as from towns. The work in Matsuyama is in a very encouraging condition. Miss Dudley has been several weeks there helping on the evangelistic work and the English school for young women established by the Christians. The two teachers of English studies are graduates of our Kobe Girls' School. The pupils are fifty in number. A graduate of our Kyoto college has an English school for young men, which has an attendance of sixty. The evangelistic work is interesting. Mr. Ninomiya has more on his hands than he can manage. Not only do places in the immediate neighborhood call for him, but distant places also bring strong pressure to induce him to visit them."

Mr. Atkinson reports that another of his class of judges has applied for baptism and for reception to the church.

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#### Micronesian Mission.

##### QUIET AT PONAPE.

A BRIEF letter, but full of cheer, has been received by way of Manila, from Mr. Doane, of Ponape, dated May 4. The new Spanish governor is conducting affairs in a wise and kindly way, and no obstructions are put in the way of the missionary work. Mr. Doane has now completed the translation of 1 and 2 Kings. He writes: —

"I am just in from my class of young preachers, all good young men, earnest workers in their way; not very deeply learned, but they have taken on the spirit

of Christ, and love him and preach him. The Lord gave them a solemn lesson today. A dearly beloved teacher, James, died last week. He was a model man for a Ponapean, patient, industrious, always at his post, faithful in his school by day and in his preaching on the Sabbath. He was humble, courteous, pure-minded, a man of large influence, and always for good. Such a man the people miss, and to raise up such a man from the depths of primitive heathenism is to the large praise and glory of the blessed Master's work, and large praise and honor to him who found the young man. 'T is honor well shown to the beloved brother Sturges, of whose death we have just heard, and which fills us all with sorrow. We never expected Mr. Sturges back at Ponape, though his heart was so much here.

"These are cheering times to us; we are walking and working in the clearer light of the Lord. Just now there is quite a furor in church building, and that on the old fighting-ground of Señor Posadillo. The dear Christians there are rallying to the Lord's work, and at the capital of the two tribes are putting up two good churches.

"I am rejoiced when I see how little we have to fear from the Capuchins. That large step of theirs, a little less than a year since, to deprotestantize the nation, has reacted badly on them and for them. None, or next to none, of the natives go near them; none have gone to their faith; liquor was freely given, tobacco freely passed out, but all ends in a perfect failure. It was, however, a blow to us, but we are righting up from it, as a ship after a terrible gale."

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#### Western Mexico Mission.

##### LIGHT AMID DARKNESS.

MR. HOWLAND, of Guadalajara, writes August 2: —

"Last January I was visited by several men from the village of Atotonilquillo, situated about thirty-five miles to the south-

east. They came to become acquainted with me and to get tracts and papers. Inquiring how they became interested in the gospel, I found that a believer from another village had resided there for a few months, some three years ago, and had talked with many, especially with the family in which he lived. While this believer, whose name, like that of many men and women of the country, is Jesús, was residing there, his mother-in-law died, firmly refusing to see a priest, although all the neighbors combined to compel her to consent. As she persisted, all turned against the husband, with the exception of his host, a man named Ciriaco López. This Ciriaco was one of the prominent men in the place, poor but relatively well-to-do. He helped Don Jesús bury his dead, and protected him for some time from the wrath of the people of the village.

"Unable to find any employment, Don Jesús soon moved to another village, leaving a Bible and many tracts with Don Ciriaco. Last winter the latter, desiring to know more of the gospel, and especially to have his children taught it, persuaded Don Jesús to come and live with him, again loaning him money to buy wool, hiring a loom for him, and practically supporting him. For some time the Bible was read there almost continually, and quite a number were in the habit of dropping in daily to listen and to question. The town authorities have their office in a room in the same house, separated from the living-room only by a partially closed-up doorway. In this way the town clerk became interested and many who came on business heard the Word of Life.

"I was much interested in the work, especially as it was so completely spontaneous, and I began to have hopes that it might be suffered to grow uninterruptedly, though I well knew there were bitter enemies. These believers begged me to send them a preacher, but I refused, as I was convinced that such a measure would result principally in stirring up the fanatical element and thus frightening away some

of the interested ones. I urged them to go on as they were, and try to form a little band of firm believers, promising to help them later. At about the same time Don Ricardo, our worker in Chapala, ten miles distant, began of his own accord to visit them and to hold meetings for prayer with them."

#### PERSECUTION BEGUN.

"Soon I began to hear of threats and insults and fears for the future. There was much reason for such fears, as the chief officer of the place was a fanatical and ignorant man, who could hardly read or write, and who was a mere puppet in the hands of the principal liquor-seller in the village. This latter was a thoroughly bad man and 'religious' in proportion. He had a grudge against Don Ciriaco because the latter had successfully used his influence to prevent the former from getting an office which he desired. Matters were the more complicated because this liquor-seller was a relative of the officer in command of the detachment of troops stationed in that district. In March, Ciriaco and his friends were in hiding for several days here in the city, to avoid being taken off in a *cuerda*.

"A word about these *cuerdas*. Once in a while, frequently of late, a secret order is sent out from headquarters and the troops gather up from the villages those who are known as drunkards, thieves, or vagabonds. These are bound together in twos, and then the couples are united by a cord, forming thus a 'chain-gang.' These are then marched away and taken to Yucatan, Lower California, or the islands of the Pacific, and there put at liberty. Very few ever return, and many die before reaching their destination. The danger to these believers consisted in the fact that the lists are made up by the local officials, and there is no indictment, examination, trial, or even a hearing; so that it is very easy for an official to dispose of a rival or an enemy.

"The middle of April Don Jesús came in one morning saying that Ciriaco was taken the night before and that he

had escaped in the darkness, traveling all night, to give me notice. I went at once to the governor, the commander of the state troops, and in fact to all grades of officers, and was met only by protestations of ignorance, or rather by assurance that I was mistaken. All were very polite and promised to look up the matter at once and remedy any injustice that might have been done. Poor Ciriaco was confined for four days in a perfectly tight and dark room, about ten by fifteen, with six others, with no care whatever, except that his wife was allowed to bring him food. He was then put in the gang and marched away at the rate of twenty-five or more miles per day. Seeing that nothing could be done here, Don Jesús and another friend started off to try and overtake the prisoners and see if he could not be ransomed or released by securing a substitute. They overtook the cuerda about 150 miles west from here. Don Jesús immediately went to the nearest village and demanded justice from the local representative of the federal government. Strange to relate, he obtained it, and Ciriaco was taken from the gang and put into the local prison. I cannot but believe that it was in direct answer to the prayers that were being offered by the brethren for him. After about two weeks, he was sent here, and two weeks later he was released on bail.

"Nor were his trials yet ended. He did not dare return to his home. After much searching he found work here as a hod-carrier, at thirty-one cents per diem. Here he worked faithfully until about three weeks ago, when he was cited before the court. But when he returned to his work the overseer informed him that they did not give employment to those who had to do with the 'Protestant bishop.' Since then he has been unable to get steady work, and only gets along by doing what odd jobs he can find. In all his troubles he has been faithful to his belief, and seems to be growing continually in grace and knowledge. But he and several of his friends are practically banished from their homes, and the little flame of

gospel interest that started so brightly has been apparently stamped out."

#### RECORD OF THE YEAR.

From the annual report of this mission, prepared by Mr. Howland, we give the following extracts:—

"During the year which closed March 31, the church at Guadalajara received nine additions, raising the number from forty-two to fifty-one. The congregation has varied somewhat, decreasing during the summer rains, rising again in the winter until it became larger than ever before. Lately, owing to special exertions on the part of the priests and some other less important causes, the number has diminished somewhat.

"The school was suspended from June to December, owing to the absence of Miss Haskins and of Mrs. Howland. It was opened again in January by the native teacher, Josefa, under the direction of Mrs. Howland, and has continued quite successfully, though the number of pupils has been rather small.

"Our bimonthly paper, *El Testigo*, has been quite successful. We began last year with an issue of four hundred. This number was doubled during the year. We are now printing nine hundred copies. We feel that it really is doing good, and of course it reaches out much more widely than we could hope to do without it. We have received many very kind and hearty praises of the paper.

"In many places and in numerous ways a more friendly spirit is being shown. I have recently been called upon by wealthy and influential people to perform two weddings in public, one of them in our chapel. Also, the children of a wealthy gentleman have attended our Sabbath-school with considerable regularity.

"In Tlajamulco there has been little visible progress. Only one member has been received during the year and there have been several deaths. The school has been very successful. The roll includes over thirty names, with an average attendance of from twenty to twenty-five. At the examinations early in March, the gentle-

man and lady who have charge of the government schools of the place acted as examiners. The mayor and political director, and in fact most of the influential men of the place, were present, and spoke warmly in favor of the school.

"In Chapala the day of mobs and violent opposition seems to have passed and many are now friendly and a few seem interested. Every Sabbath a native preacher holds a simple service in a quiet way, and several are quite regular in their attendance. There has been little change in La Barca, but it is safe to say that there has been progress. The services draw more to the window and more enter. It is impossible to foretell the time when the Lord will permit an ingathering, but we have faith to believe that the day is coming."

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#### *North China Mission.*

##### A DEVOTED WOMAN.—THE OUTLOOK IN CHINA.

MR. SMITH, of Pang-Chuang, reports concerning the out-station of Chang Ssu Ma, in which the leader of the Christian force is a woman, of whom he says:—

"She is a Shantung woman, though this, her present home, is in Chihi, sixty-five miles away. She learned to read when she was a girl. She has the true spirit of a Bible-woman, and has been the life of the movement there. One of the women was the victim of severe persecution till last winter, being beaten every time she went to a meeting, to which she was obliged to go altogether by stealth. Her husband was very curious to know what it was that made her at once so obstinate and so much better behaved at home than before, and at length asked her. He was led through her earnestness to become an inquirer, and was baptized at Pao-ting-fu last winter. He had previously told her that it was no business of hers to 'collect religion' for the family, and that if there was anything of that to be done he was the one to do it. This little band have a small sum laid by with which they are hoping to get a little chapel

eventually, and we are ready to give them a lift, as we do in other places."

Mr. Stanley, of Tientsin, wrote June 20:—

"I am going to the chapel daily, and have varying audiences. A few days ago I had a man from We Kwe Fu, Honan, one of the far interior points towards which we are looking as a future station. The following day three men were present from central Shansi—a small official, his writer, and servant. Thus we here are reaching away out into the interior, and preparing in some measure for the opening of stations there. But such stations are likely to become more and more difficult to occupy, for there are indications of an organized combination on the part of the gentry and the officials to keep the foreigner out. They are not to be molested or injured in person, but no rentals or sales are to be made to them. We have heard of these combinations, and already they seem to be acting on that line in some places. I presume the Church of Christ will hold on its way all the same, and eventually fulfil its destiny, as promised, of conquering the world for Christ. It was too much to expect that the easy and quiet work of the kingdom should continue when the import of that kingdom began to be apprehended by those holding power and influence in this land of superstition and wickedness. They begin to see that it means the 'turning upside down' of many things, and they are not prepared to see righteousness come to the top, and they, with their squeezing, oppression, and sin, go to the bottom. It is an indication that truth is taking hold, and that Satan is getting alarmed, which means the coming of the kingdom. May the day be hastened."

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#### *West Central African Mission.*

WE have letters from all the stations of this mission, the last of them bearing date Benguella, July 10. The work is progressing hopefully, and the missionaries are all in good health. There is little, however,

in the communications that calls for publication. Mr. Stover, of Bailundu, writes: —

"Our deacons have been examining candidates for baptism, and holding other special meetings of the church to consider questions relating to the daily walk of the members. So faithful have they been that one person, of whom I have long had serious doubts, took offence and left the compound. It seems that some others had been reproving him, and he had been

very angry with them, saying, 'You are not the deacons.' When the deacons took his case in hand, at first he relented, but afterwards he grew more obstreperous and left us. We somewhat expect him back ere long. Where others have been in error they have only had to be reminded of it to recall them to their senses. They have so much to unlearn as well as to learn! We need to be very patient with them and lead them on gently."

### *Notes from the Wide Field.*

#### AFRICA.

**NYASA LAND.** — Strangely mixed tidings come from this region. In the midst of all the commotions the missionary work seems to be going forward with vigor. At Bandawe no fewer than eleven hundred and seventy-nine young people were present in the schools at the close of the term, one third of these being girls. There are thirty-eight native teachers at work, and Dr. Laws, of the Scotch Free Church Mission, says that, at the rate the work is going forward, the next generation of the Tonga people would have nearly received a Christian education. Among the Angoni, work was progressing peacefully both in the northern and southern regions. At Chirenji, which is on the road between lakes Nyasa and Tanganyika, the people, though under arms in defence of themselves from the Arab slave-traders, were listening to religious instruction. Dr. Cross says: "Nothing astonished me more than to see over a hundred young people every morning come creeping through the hole in the stockade surrounding the school-room, and beginning the day's lesson."

While there is this zeal on the part of the people, the work of the Arab slave-raiders at the northern end of Nyasa has been most destructive. These raiders have directed their assaults especially against the premises of the African Lakes Company, a philanthropic and commercial enterprise to which we have often referred. The native tribe of N'Konde was attacked on the tenth of April, and the result was a severe wound received by Mr. F. Moir; Mr. John Moir having been previously wounded. The acting vice-consul, Mr. Buchanan, sought in vain to make peace; but when on a mission of peace at the southeastern end of the lake, he was stripped naked and was kept in prison with the Rev. W. P. Johnson, of the Universities' Mission, and the two were released with difficulty, and only after the exaction of a ransom. The agents of the African Lakes Company report the outlook as gloomy. It certainly seems to us, at this distance, as if the British government owed something to this enterprise, established in the interior regions of Africa under its direct authority, and with a virtual promise of support.

**THE GARENGANZE.** — By our last letters from Bihé we learn that Mr. F. S. Arnot had arrived there on his way to England. A letter written while he was in the Garenzanze country, Central Africa, is full of encouragement. The date is June, 1887. Mr. Arnot's health was excellent. Nearly a year had passed since he had touched quinine, or any other home medicines. "You see," he writes, "I am quite a naturalized African — the heat of the sun no more affects my head now than it does the stones. . . . I never felt fresher or more ready for anything." The king, Moshide, near whom

he lives, is, says Mr. Arnot, "a thorough gentleman. The other day he told one of his courtiers that he had one true friend, and that was myself; for in his heart he did not find one single suspicion of me: and I feel very much the same towards Moshide. I have no suspicion of his friendship; he most carefully avoids asking anything of me." On the other hand, Moshide had recently made a good present of cloth to Mr. Arnot, saying that perhaps he might need it to buy corn with, now that the crops were ripe.

The natives were beginning on Sundays to fill Mr. Arnot's little room of fifteen by twenty feet, and to listen with interest to the services he holds. Two lads have been baptized and received to the Lord's table.

**THE BASUTOS.** — According to the *Journal des Missions*, the French missionary schools among the South African Basutos are in part supported by a government allowance derived from the taxes paid by the Basutos. The taxes being much reduced, owing to the poverty of the people, the school allowance was reduced in proportion. Remonstrances from the missionaries have, however, availed not only to restore, but to increase the allowance; and the chief magistrate, Sir Marshall Clarke, in announcing this good news to the Paris committee, expresses himself as follows: "I assure you that time does not diminish the interest I take in the labors of your missionaries. To their example and advice is in great part due the progress made by the Basutos within the last fifty years, an example and advice to which the perfect disinterestedness of your missionaries and the absence of all political purposes cannot but give great authority." The kind appreciation expressed in these words adds to the joy of the missionaries in seeing, as they trust, the future of their schools thus assured.

**THE OGOWE.** — The French Mission upon the Ogowe River sends home encouraging news. For more than a year there has been evident progress in the little church at Kangwe, on an island of the Ogowe. Recently, three hundred and seventy-nine candidates have been received into the class for catechumens, and ninety-one persons have entered the church.

**THE COMORO ISLES.** — According to a communication made to the Geographical Society of Paris, by M. Louis Vincent, French resident at the Comoro, the inhabitants of those isles still practise human sacrifices in order to conjure away the evils which they fear. Thus, at Anjouan, at the approach of French ships, the sultan, by order of an official sorcerer, killed four young slaves, whose blood mingled with seawater would, he said, form an impassable barrier to the strange vessels.

**TRADE IN NATAL.** — *L'Afrique* reports that the development following the discoveries of gold in South Africa brings profit to the colony of Natal; the railroads now allowing of the transportation of merchandise within a short distance of the Natal frontiers. In 1887 the importations exceeded by a third those of 1885, and the total revenue of the colony is increased in proportion.

**TRADE IN WEST AFRICA.** — Our West African missionaries have written of a species of caoutchouc now carried from Bihé to the coast which is far better and more easily collected than that formerly exported. Mr. E. W. Parsons, an *attaché* of the West African Telegraph Company, has recently sent to the Royal Geographical Society of London an account of this new caoutchouc. Mr. Parsons thinks it "as pure as possible." Like all the other African caoutchoucs, there are two qualities, one an extract from the plant, the other from its root. Formerly, caravans took eight or nine months to return to the coast with their loads of the ordinary caoutchouc gathered from forest trees; now they come back in about three months, bringing great abundance of this superior article, which commands a high price in the coast market. The matter of connecting the inland regions with the coast by railways, for the easy transport

of merchandise, is now in agitation, and our missionaries feel more and more the great importance of preoccupying the land for Christ, before the inroads of an ungodly civilization begin.

## INDIA.

WHY BECOME A CHRISTIAN?—The readers of the *Missionary Herald* will recall an account of the Rev. Dr. Imad-ud-din, given in the Young People's Department of the number for April, 1885, to be found also on page 157 of "Mission Stories of Many Lands." It was a remarkable instance of conversion from Mohammedanism. A striking incident is narrated by an East Indian newspaper concerning this man, which indicates the interest felt by many prominent Moslems in regard to religious matters. *The Punjab News* says: "Recently the Rev. Moulvie Imad-ud-din, D.D., was asked by a rich and influential Mohammedan to come and see him on important business. When he reached the place he was very cordially received and hospitably treated. After some time the business was broached. His host took him into an inner room. There he found about forty Mohammedan gentlemen, including some moulies and well-to-do influential persons. They carefully shut the door, and having taken every possible precaution against interruption and eavesdropping, they said to him: 'Now you are alone with us and God. We charge you by the living God, to whom you will one day give account, answer our questions truthfully. The Lord judge you if you deceive us.' The Moulvie said, 'God is my witness. Ask, and I will answer truly.' They then said, 'We see you are a man of learning and worth. Why did you become a Christian?' 'For the salvation of my soul,' the Moulvie replied. 'Could you not find salvation in Islam, O brother?' 'No.' 'Tell us why not.'

"Dr. Imad-ud-din then preached Christ Jesus to them. They listened attentively, and only interrupted him now and then to ask pertinent questions. He stayed three days, and each day was spent in converse about the things of Christ. When he left they all showed him great honor, embraced him, and said: 'God bless you and be with you. Now we know that whatever you have done, you have done not for the sake of gain, but with a pure heart, for the sake of what you believe to be truth.'"

INFANT-MARRIAGES.—An important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant-marriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girls shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

## POLYNESIA.

WITHDRAWAL OF THE FRENCH FROM THE NEW HEBRIDES.—After years of negotiation on the part of missionary societies interested in the islands of the southern seas, the British and French governments have united in forming a protectorate which shall leave these islands independent, subject only to the oversight of this protectorate. The French troops were withdrawn from the New Hebrides on the fifteenth of last March, but not without some difficulty. A collision took place between the soldiers and the natives, during which one of the chief men was shot. The Free Church of Scotland, which has special interest in this group of islands, is not hopeful of a successful maintenance of this protectorate.

**RAROTONGA MISSIONARIES.** — This island of Rarotonga, which has in such a wonderful way provided missionaries for New Guinea, is still keeping up its record of devotion to the missionary work. An appeal to the churches on that island for reinforcements is never made in vain. Though their brethren are made martyrs, more than enough helpers immediately volunteer to fill their places. The last report comes that six native teachers of New Guinea had just been ordained at Rarotonga. They were fully equipped, and were to leave for New Guinea in September by the *John Williams*.

**GERMANS IN SAMOA.** — About a year ago the German government, on account of some thieving from German plantations in Samoa, demanded of King Malietoa a fine of \$13,000, to be paid on the next day. No delay was allowed, though asked for, and the king, in order to prevent bloodshed, gave himself up to the Germans. He was deposed and transported to the Cameroons in Western Africa. His former teacher, Dr. Turner, has written him and has received a reply, in which the king thanks him for his comforting words, and especially for his book of Scripture comments. He says the officials have treated him kindly, but there is fever there, and the climate is bad for him. He does not know when he shall be released; and, indeed, his rival chief on Samoa has been made king in his place. But Malietoa writes as a Christian man, humble and patient, and concludes his letter with the prayer: "May we all be blessed by the love of Jesus!" A still later report says that Malietoa has been brought to Hamburg where he is detained as a state prisoner.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*For the approaching Annual Meeting of the Board:* that God would guide in the counsels of His people, and that He who came at Pentecost may so manifest his presence in the assembly that, even beyond former gatherings, it may be an occasion of spiritual power.

### ARRIVAL AT STATION.

August 20. At Constantinople, Rev. T. A. Baldwin and wife.

### DEPARTURES.

August 30. From San Francisco, Rev. William S. Ament and wife, to rejoin the North China Mission at Peking; Miss Lizzie B. Pierson, to labor as heretofore at her own charges with her brother at Paotingfu; Rev. Henry Kingman, who joins the North China Mission at Peking; Miss Anna M. Vetter, of Kansas, to join the Shansi Mission; also, Rev. Lyman P. Peet, son of the late Rev. Lyman B. Peet, of China, to join the Foochow Mission.

September 8. From Boston, Rev. C. H. Wheeler, D.D., and wife, returning to Harpoot, Eastern Turkey, accompanied by Miss Alice Heald, of Grinnell, Iowa, who joins the Eastern Turkey Mission; Mrs. Caroline E. Farnsworth, returning to Cæsarea, Western Turkey, accompanied by Miss Mary E. Brewer, of Grinnell, Iowa; Mrs. J. L. Coffing, returning to the Central Turkey Mission at Hadjin; also, Mr. Robert McCullough, of Rondout, New York, to join the Marathi Mission at Ahmednagar.

September 11. From New York, Rev. Charles S. Sanders, returning to the Central Turkey Mission.

### ORDINATIONS.

August 13. At Auburndale, Mass., Mr. Henry Kingman, son of the late Abner Kingman, Esq. long a member of the Prudential Committee, under appointment to the North China Mission.

September 12. At Buckingham, Conn., Mr. H. D. J. Gardner, under appointment to the Zulu Mission.

### MARRIAGE.

July —. At Kyoto, Japan, Rev. J. D. Davis, D.D., to Miss Frances Hooper, both of the Japan Mission.

### DEATHS.

July 20. At Marash, Turkey, Rev. Tillman C. Trowbridge, LL.D., President of Central Turkey College. (See page 424.)

July 25. At the Western Hills, near Peking, China, Chauncey Ellsworth Goodrich, infant son of Rev. and Mrs. Chauncey Goodrich, aged 1 year and 6 months.

August 13. At Satara, Western India, Rev. J. W. Sibley, of the Marathi Mission. (Further notice next month.)

August 28. At Guadalajara, Western Mexico, Margaret B., daughter of Rev. Mr. and Mrs. John Howland, aged 17 months.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Revival of Hinduism in Southern India. (Pages 415-438.)
2. The Doshisha, or Training School, at Kyoto. (Page 440.)
3. The churches at Shikoku, Japan. (Page 441.)
4. Items from China. (Page 445.)
5. Persecution in Mexico. (Page 442.)
6. Persecution and growth in Western Turkey. (Page 434.)
7. A Boys' School in Eastern Turkey. (Page 436.)
8. Disaster and poverty in Central Turkey. (Page 435.)
9. Moravian Missions of to-day. (Page 421.)

## Donations Received in August.

### MAINE.

Arroostook county.						
Island Falls, Cong. ch. and so.	10 00					
Patten, Cong. ch. and so.	15 00					
Sherman, Washburn Memorial Church,	7 40	—32 40				
Cumberland county.						
Auburn, C. W. L.	1 00					
Portland, 2d Parish ch., Daniel Choate,	5 00					
Sacarappa, Cong. ch. and so.	46 31					
Scarboro, Cong. ch. and so.	14 32					
So. Freeport, Rev. Horatio Ilsley, Woodford's, Cong. ch. and so.	5 00					
Woodford's, Cong. ch. and so.	10 00	—81 63				
Hancock county.						
Ellsworth, Cong. ch. and so.	65 15					
Kennebec county.						
Waterville, Cong. ch. and so.	15 00					
Winthrop, Cong. ch. and so.	12 00	—27 00				
Lincoln and Sagadahoc counties.						
Edgecomb, Cong. ch. and so.	10 50					
Phipsbury, Cong. ch. and so.	8 00	—27 50				
Oxford county.						
Bethel, 2d Cong. ch. and so.	16 00					
Penobscot county.						
Bangor, Cen. Cong. ch. and so.	75 00					
Brewer, 1st Cong. ch. and so.	14 98					
Medway, A friend,	83 00	—114 98				
Somerset county.						
Norridgewock, Cong. ch. and so.	45 00					
Union Conf. of Ch's.						
Waterford, 1st Cong. ch. and so.	6 43					
Washington county.						
Robinson, Cong. ch. and so.	10 00					
York county.						
Alfred, Cong. ch. and so.	12 27					
Kennebunk, Union Cong. ch. and so.	26 75					
Wells, 1st Cong. ch. and so.	12 25	—51 27				
	477 36					

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.						
E. Sullivan, A. C. Ellis, to const. with other dona. LOUISA H. NORTON, H. M.	25 00					

Jaffrey, Cong. ch. and so., 21 21;						
East Cong. ch. and so., 21,	42 22					
Keene, 1st Cong. ch. and so.	52 89					
Rindge, Cong. ch. and so.	4 55					
Walpole, 1st Cong. ch. and so.	51 00					
Winchester, Cong. ch. and so.	27 80	—203 45				
Coos county.						
Dalton, Cong. ch. and so., 10; Mrs. Nancy K. Stone, for Cen. Africa, 5; Rev. J. P. Stone, for China, 5;	20 00					
Grafton county.						
Hanover, Dartmouth Coll. ch., 50; Rev. Henry E. Parker, D.D., 50;	100 00					
Lyme, Cong. ch. and so.	24 00					
Orford, West Cong. ch. and so.	13 16	—139 16				
Hillboro' co. Conf. of Ch's. George Swain, Tr.						
Amherst Cong. ch. and so.	27 15					
Bennington, Cong. ch. and so.	7 50					
Hollis, Cong. ch. and so.	16 25					
Hudson, Cong. ch. and so.	7 00					
Manchester, Mrs. Harriet P. French.	5 00					
Peterboro', Union Evan. ch. and so.	37 00					
Wilton, ad Cong. ch. and so.	22 00	—121 90				
Merrimack county, Aux. Society.						
Boscawen, Cong. ch. and so.	11 00					
Concord, G. McQuesten, 10; X, 5;	15 00					
Franklin, Cong. ch. and so.	25 00					
Tilton, 1st Cong. ch. and so.	60 00					
Warner, Cong. ch. and so.	10 00	—121 00				
Rockingham county.						
Brentwood, Cong. ch. and so.	7 47					
East Derry, 1st Cong. ch. and so.	30 42					
Exeter, 1st Cong. ch. and so.	2 00					
Greenland, Cong. ch. and so.	86 25					
Plaistow and No. Haverhill, Mass., Cong. ch. and so.	180 61					
Seabrook and Hampton Falls, 1st Cong. ch. and so.	9 00	—315 75				
Stratford county.						
Centre Harbor, Cong. ch. and so.	5 50					
Rochester, Cong. ch. and so.	75 00					
Sanbornton, Cong. ch. and so.	4 50	—85 00				
Sullivan county Aux. Society.						
Croyden, Cong. ch., Mrs. Morse,	500 00					
	1,506 76					

*Legacies.* — Milford, Lydia H. Frost, by David Head, Ex'r,

500 00  
2,006 76

## VERMONT.

## Addison county.

Cornwall, Mary Ann Mead, 5 00  
New Haven, Cong. ch. and so., to const. Rev. W. B. Hague, H. M., 81-75; Eliza Meacham, special, 15, 96 75 — 101 75

## Bennington county.

Bennington, Income Norton Hubbard Scholarship for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard, 40 00  
Manchester, Cong. ch. and so. (of wh. Samuel G. Cone, 25), 153 12 — 193 12

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.

St. Johnsbury, So. Cong. ch. and so., 89-53; Mrs. Horace Fairbanks, 100; A friend of missions, 15, Rev. G. F. Morse, A thank-offering, 10, 209 53

St. Johnsbury Cen., 1st Cong. ch. and so., 6 00 — 215 53

## Chittenden county.

Burlington, College St. Cong. ch. and so., 100 00  
Jericho, 2d Cong. ch. and so., 32 00  
Richmond, Cong. ch. and so., 30; Friends', 15, 42 00  
Williston, Cong. ch. and so., 21 66 — 185 66

Franklin co. Aux. Society, C. B. Swift, Tr.

Georgia, Cong. ch. and Sab. sch. (of wh. 35 for work of Rev. A. W. Clark), 48 00

## Grand Isle county.

South Hero, Cong. ch. and so., 23 50

## Lamoille county.

Johnson, Cong. ch. and so., 10 00  
Stowe, Cong. ch. and so., 66 85 — 76 85

## Orleans county.

Chester, 1st Cong. ch. and so., 6 48  
Newbury, 1st Cong. ch. and so., to const. with other dons., JOHN R. Wadsworth, H. M., 84 65  
Strafford, Cong. ch. and so., 61 00 — 152 13

## Orleans county.

Greensboro, Cong. ch. and so., 52 50  
Newport, Cong. ch. and so., 12 75  
No. Craftsbury, Cong. ch. and so., 15-50; Rev. John Fraser, 25, 40 50  
Westfield, Cong. ch. and so., 3 00 — 108 75

## Rutland county.

Danby, Cong. ch. and so., 3-50; Rev. Moses Patten and wife, 20, Middletown Springs, Cong. ch. and so., 23 50

## Rutland county.

Rutland, Cong. ch. and so., to const. JOHN W. Ross, H. M., 100 00 — 138 50

## Washington county Aux. Soc.

G. W. Scott, T. 1.  
Barre, Cong. ch. and so., 48 00  
Berlin, Cong. ch. and so., 22 60

Northfield, Cong. ch. and so. (of wh. 8-75 for Japan), 32 52 — 103 12

## Windham county Aux. Soc.

Bellows Falls, Cong. ch. and so., 121 65  
Brattleboro, Cen. Cong. ch. and so., A friend, 2 00  
Saxton's River, Cong. ch. and so., 40 00  
W. Townshend, Cong. ch. and so., 12-70; D. J. Boynton, 40, 52 70 — 216 35

## Windsor county.

Norwich, N. R. Nichols, 10 00  
Springfield, Cong. ch. and so., 6 24  
Woodstock, Cong. ch. and so., 299 27 — 315 51

, S. E. 10 00

*Legacies.* — Essex, Nathan Lathrop, by S. G. Butler, Ex'r, 33 00

1,888 77

1,921 77

## MASSACHUSETTS.

Berkshire county.  
Alford, Cong. ch. and so., 28 60  
Hinsdale, Cong. ch. and so., 61 10  
Lee, 1st Cong. ch. and so., m. c., 77-34; Gents' Assoc., 82-66, 900 00  
Sheffield, Cong. ch. and so., 9 70  
Southfield, Cong. ch. and so., 12 06  
Stockbridge, A lady friend, 5 00  
West Stockbridge, Village Cong. ch. and so., 10 00  
West Stockbridge, Cen. Cong. ch. and so., 1 46-1,027 92

Bristol county.  
East Taunton, Cong. ch. and so., m. c., 2 00  
Brookfield Association.

Gilbertville, Cong. ch. and so., 62 09  
North Brookfield, 1st Cong. ch. and so., to const. Rev. CHARLES S. MILLS, H. M., 100; do., "Mrs. H. M. N.", 20, 120 00

Ware, The family of the late William Hyde, 1,000 00  
Warren, a friend, 1 00 — 1,183 09

Essex county.  
Andover, West Cong. ch. and so., 50 00  
Beach Bluff, "N. E. M." 10 00 — 60 00

Essex county, North.  
Everhill, Mrs. Gyles Merrill, 50;  
Rev. E. G. Stone, 5;

Newburyport, Prospect-st. ch., to MARY Q. BROWN, SUSAN N. BROWN, and DANIEL C. WORCESTER, H. M., 382-05; Whitefield, Cong. ch. and so., 20-16, 402 21 — 457 21

Essex county, South.  
Beverly, Dane-st. Cong. ch. and so., m. c., 8 02

Boxford, 1st Cong. ch. and so., 45 27  
Rockport, 1st Cong. ch. and so., add'l., 5 00

Salem, A deceased friend, 45 00  
West Boxford, Cong. ch. and so., 13 52 — 115 81

Franklin co. Aux. Society. Albert M. Gleason, Tr.

Erving, Cong. ch., 3-52; Rev. Ira A. Smith, 5;

Greenfield, 2d Cong. ch. and so., to const. Rev. HENRY HYDE, H. M., 58-07; 1st Cong. ch. and so., 20-35, 78 62

Salem, Deerfield, Cong. ch. and so., to const. Rev. JOHN COWAN, H. M., 90 63

Wendell, Cong. ch. and so., 10 00  
West Hawley, Cong. ch. and so., 15 00 — 202 74

Hampden co. Aux. Society. Charles Marsh, Tr.

Chicopee, 2d Cong. ch. and so., 36 83  
Holyoke, 1st Cong. ch. and so., 18 75

Ludlow, Cong. ch. and so., 92 49  
So. Hadley, Falls, Cong. ch. and so., 15 75

Springfield, Rev. Edw. Clark, to; A friend, 5;  
Westfield, Income Norman T. Leonard scholarship for student in Eastern Turkey, 55; H. Holland, 4, 59 00

West Springfield Ashley School and Charitable Fund, 139 60 — 377 42

Hampshire co. Aux. Society.  
Amherst, College ch., m. c., 56-43;  
So. Cong. ch. and so., 8-75; Mrs. J. C. Bryant, 10; C., "Tithes," 2-50,

Cummington, Village Cong. ch. and so., 20 85

Easthampton, Rev. A. M. Colton, 5 00  
Granby, Cong. ch. and so., 75 00

Greenwich, Cong. ch. and so., 45 58  
Hadley, 1st Cong. ch. and so., 25 00

Northampton, Edwards ch. Benev. Society, 134-81; Mrs. C. H. Ladd, 25;  
Southampton, Cong. ch. and so., 159 81

South Hadley, 1st Cong. ch. and so., 22 25  
Westhampton, Cong. ch. and so., 27 16 — 518 33

Middlesex county.  
Auburndale, Cong. ch. and so., 130-11; H. N. B., 51

Arthur S. Cooley, 25 cents, 155 30

Framingham, So. Cong. ch. and so.	216 60
Lincoln, 1st Cong. ch. and so.	215 75
Lowell, J. Skilton	20 00
Marlboro, M. E. ch.	5 35
Melrose, Cong. ch. and so.	5 15
Natick, 1st Cong. ch. and so.	100 00
Newton Centre, A friend,	10 00
Stoneham, Samuel I. Bryant,	9 00
West Newton, 2d Cong. ch. and so.	105 45
Winchester, 1st Cong. ch. and so.	105 45
(which interest on legacy of D. N. Skillings, 200),	302 47—2,048 33
Middlesex Union,	
Fitchburg, Rollstone Cong. ch. and so., to const. SAMUEL N. WESTON, H. M., 100; Mary E. Fox, 5,	105 00
Lancaster, Cong. ch. and so., 55-55;	
—, 50,	105 55
Townsend, Cong. ch. and so.	20 57—231 12
Norfolk county,	
Beechwood, Cong. ch. and so.	2 33
Braintree, 1st Cong. ch., m. c., 5-79;	
Storrs Ladies' For. Missy's Society, with other dona., to const., SUSANNA N. THAYER, H. M., 50,	35 79
Foxboro, Cong. Sab. sch. for Har- poot College, care Dr. Wheeler,	25 00
Millis, Cong. ch. and so., 15-85; J. Flanders, 5,	20 85
Quincy, Evan. Cong. ch. and so.	15 00
Randolph, Two friends,	20 00
So. Weymouth, ad Cong. ch. and so.	27 50
W. Medway, ad Cong. ch. and so.	5 00
Wollaston, Cong. ch. and so.	13 45—181 92
Old Colony Auxiliary,	
Fairhaven, 1st Cong. ch. and so., 52, 50; Francis W. Tappan, 5,	57 50
Mattapoisett, Mrs. P. G. Hubbard, 1; B. O., 1,	2 00
New Bedford, Cong. ch. and so.	55 59—115 09
Plymouth county,	
Cochesett, Mrs. H. W. Leach,	7 00
Kingston, Mayflower Cong. ch. and so.	40 00
Middleboro, Central Cong. ch. and so.	131 95—178 95
Suffolk county,	
Boston, Park-st. ch., T. T. H., extra, 1,200; Winthrop ch. (Charlestown), 215 68; ad ch. (Dorchester), (of wh. 100 for work of Rev. C. H. Wheeler, and 20 for Hadjin ch.), 207 65; Brighton Evan. ch., 139 53; Eliot ch., 134 74; Central ch. (Jamaica Plain), 200; Shawmut ch., 49 85; Union ch., m. c., 8 30; Mt. Ver- non ch., 1; G. Fuller, 2; Hollis Moore Memo. Trust, by E. K. Alden, Res. Legatee (for books for Cesarea, 11 85; for Pasumalai Sem., 200), 311 85;	2,364 60
Revere, 1st Cong. ch. and so.	36 53—2,401 13
Worcester county, North,	
Ashburnham, 1st Cong. ch. and so., 22; C. M. Proctor, 5,	27 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, Philip L. Moen, 500;	550 00
Miss Mary E. Gough, 50;	
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, ad Cong. ch. and so., to const. HANRY W. SWEETSER, H. M., 100; C. E. Hunt, 10,	210 00
Uxbridge, John Williams,	210 00
Whitinsville, Cong. ch. and so.	1,775 56—1,895 56
	10,573 62
Legacies. —Amherst, Mrs. Achsah Smith, by E. W. Clark, Ex'r,	150 00
Ashland, Miss Mary Clark, by E. W. Clark, Ex'r,	150 00
Marielhead, Mrs. Hannah Reed, by Henry Hill, Trustee,	5,000 00
Winchester, Mrs. Harriet N. Jack- son, by A. C. Tenney, Ex'r,	200 00—5,500 00
	16,073 62

## Donations.

## RHODE ISLAND.

Barrington, Cong. ch. and so.	168 87
Bristol, 1st Cong. ch. and so.	61 01
Newport, United Cong. ch. (of wh. from T. T., 100), to const. ERASTUS P. ALLAN, H. M.	275 00
Pawtucket, William H. Tolman,	3 00
Pawtuxet, Mark A. Herrick,	10 00
Providence, Union Cong. ch. and so., 1,376 87; Beneficent Cong. ch. and so., of wh. 1 for India, 151 18; Pil- grim Cong. ch. and so., 86 87;	
—, 200; Wm. R. Talbot, 10,	1,854 92—2,372 80

## CONNECTICUT.

## Fairfield county.

Danbury, 1st Cong. ch. and so.	135 18
Darien, Cong. ch. and so.	29 00
Greenwich, A.	50 00
Norwalk, 1st Cong. ch. and so.	100 00
Sherman, Cong. ch. and so.	17 03
Southport, Cong. ch. and so., to const. Rev. WM. HOWELL TAY- LOR, Mrs. E. B. MONROE, and WARREN G. WATERMAN, H. M.	343 00
Stratford, Cong. ch. and so. (of wh. m. c., 16), 70; Oronoque, m. c., with other dona., to const. FRAN- CIS A. CURTIS, H. M., 6,	
Hartford county. W. W. Jacobs, Tr.	76 00—770 21
Canton Center, Cong. ch. and so.	22 50
Farmington, Henry D. Hawley,	50 00
Granby, Wm. Dewey,	80 00
Hartford, Roland Mather, 500; Geo. Dustan, 20,	
So. Glastonbury, Cong. ch. and Sab. sch., 7 83; H. D. Hale, to const. Rev. MARCUS BURR, H. M., 20,	57 83
So. Windsor, 1st Cong. ch. and so.	16 75—687 08
Litchfield county. G. M. Woodruff, Tr.	
Barkhamsted, Cong. ch. and so.	2 00
Canaan, Pilgrim Cong. ch. and so.	11 12
Milton, Cong. ch. and so.	10 55
Norfolk, Cong. ch. and so., to const. Rev. JOHN DEPEU and Mrs. MAY CHILDS DEPEU,	
North Cornwall, Cong. ch. and so.	310 48
Plymouth, Mrs. J. M. Wardwell,	80 00
Salisbury, Cong. ch. and so.	40 00
Thomaston, Cong. ch. and so.	49 42
Torrington, A friend,	30 16
Winchester, Cong. ch. and so.	1 00
Middlesex co. E. C. Hungerford, Tr.	13 38—557 11
Clinton, Cong. ch. and so.	15 08
Durham, Cong. ch. and so.	16 42
E. Hadham, 1st Cong. ch. and so.	68 10
E. Hampton, 1st Cong. ch. and so.	30 00
Hadjyime, Cong. ch. and so.	12 00
Westbrook, Cong. ch. and so.	2 00—143 60
New Haven co. T. J. Jarman, Agent.	
Birmingham, Geo. W. Shelton,	5 00
Gilford, ad ch. A friend, for Mexico.	1 00
Meniden, 1st Cong. ch. and so., to const. CHARLES H. PINKS and JOHN LEDDELL, H. M.	230 00
New Haven, J. L. E., 30; J. M. B. Dwight, 13; Miss H. S. Foster, 5; Miss C. H. Foster, 5,	53 00
North Madison, Cong. ch. and so.	40 00—349 00
New London co. J. A. Hyde and H. C. Learned, Trs.	
Franklin, Cong. ch. and so.	8 00
Griswold, Cong. ch. and so., to const., with other dona., HENRY RICHARD BUCK, H. M.	51 00
New London, 1st Ch. of Christ, m. c., to const., with other dona., GEO. WHITTLESEY, H. M.	11 22
Niantic, Cong. ch. and so.	10 56
No. Stonington, Cong. ch. and so.	133 00
Norwich, Park Cong. ch. and so.	4,185 77
Preston City, Cong. ch. and so.	21 75—4,421 30
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	48 31
Hebron, 1st Cong. ch. and so.	30 65
Somersville, Cong. ch. and so.	21 22

Stafford Springs, A friend,	1 00	
West Stafford, Cong. ch. and so.	7 25	—108 43
Windham county.		
Hampton, "Thank-offering" for add'l work,	5 00	
Plainfield, 1st Cong. ch. and so.	39 61	
Scotland, Cong. ch. and so.	34 00	
Thompson, Cong. ch. and so.	22 85	
Windham, Cong. ch. and so.	16 63	—118 09
	7,154 82	
Legacies. — Huntington, Noah Baldwin, by W. S. Downs, Adm'r,	400 00	
	7,554 82	

## NEW YORK.

Belmont, L. A. Hickok, for W. C. Africa,	200 00	
Binghamton, Rev. Wm. T. Doubleday,	5 00	
Brooklyn, Ch. of the Pilgrims, "J. L. P.", go <sup>th</sup> Two friends, 15,	65 00	
Camden, Cong. ch.	35 00	
Canaan 4 Cor., Cong. ch.	15 52	
Canastota, S. E. Johns,	10 00	
Clifton Springs, W. W. Warner,	15 00	
Cohoes, Mrs. Mary E. Clark,	22 00	
Crown Point, 1st Cong. ch.	38 36	
East Otto, Cong. ch.	3 30	
Franklin, 1st Cong. ch.	37 20	
Frederick, C. P. Hubbard,	10 00	
Gaines, Cong. ch.	10 33	
Gasport, Cong. ch. (of wh. for Turkey), 1,660	3 94	
Jamestown, Rev. W. D. Henry,	3 00	
Lisbon, 1st Cong. ch.	1 00	
Miller's Place, Mt. Sinai Cong. ch.	9 00	
Mineville, F. L. Reed,	25 00	
Newark Valley, Cong. ch.	45 35	
New York, Pilgrim Cong. ch. (add'l), Two friends, 10; Z. Stiles Ely, 1,000,	1,010 00	
Pine Centre, Wm. B. Newton,	5 00	
Perry, Estate of Simeon R. Barber, by M. A. Barber, in part,	100 00	
Plattsburgh, A friend, by Rev. E. A. Lawrence, for work of Dr. Chester, Dindigul,	20 00	
Port Leyden, Cong. ch.	8 00	
Rochester, Mt. Hor Missionary Friends, for Miss Bush,	5 00	
Rushville, Cong. ch.	10 02	
Schroon Lake, 1st Cong. ch.	14 00	
Syracuse, Plymouth Cong. ch., 38.12; A friend, by Rev. E. A. Lawrence, for work of Dr. Chester, Dindigul, 20,	58 12	
Upper Jay, Benjamin Wells and daughter,	3 00	
Waterville, Cong. ch. (Welsh), W. Bloomfield, Cong. ch.	6 42	
	35 00	—1,845 96
Legacies. — Batavia, Phineas L. Tracy, add'l, by John F. Lay, Trustee,	180 00	
	2,025 96	

## PENNSYLVANIA.

Harrisburgh, Edith N. and Robert B. White,	2 00	
Philadelphia, Charles W. Sparhawk,	20 00	
Pittsburgh, 1st Cong. ch.	34 39	
Sharon, Cong. ch.	10 00	—66 39

## NEW JERSEY.

Beverly, Rev. R. Taylor, D.D.	25 00	
Montclair, 1st Cong. ch. m. c.	40 93	
Newark, Belleville-ave. Cong. ch., 74.84; Mrs. Frances E. Ufford, 5; A. V. " 3	89 84	
Summit, Central Presb. ch. (of wh. go for helper, care Rev. D. Z. Sheldfield, Tung-cho, China),	100 00	—248 77

## DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	100 00	
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## Donations.

TENNESSEE.	
Knoxville, Pilgrim Cong. ch.	12 00
TEXAS.	
Austin, Tillotson Ch. of Christ,	5 00
OHIO.	
Austinburg, 1st Cong. ch.	13 60
Burton, A friend,	5 00
Cleveland, Bethlehem (Bohemian) Cong. ch., add'l,	4 50
Evansport, Mrs. H. C. Southworth	5 00
Freedom, Cong. ch.	9 67
Lorraine, Cong. ch., 30.75; Dying thank-offering of late Mrs. A. D. Barber, 50	80 75
Oberlin, B. Clarke,	3 00
Ruggles, Cong. ch.	44 20
Syracuse, Rev. William Edwards	4 00
Tallmadge, Cong. Sab. sch., for Miss Malibie, Samokov, for Sab. sch. room,	15 00
Washington, Cong. ch., to const. Mrs. J. H. DICKSON, H. M., 100; J. S. Case, 10,	110 00
Waukesha, Cong. ch.	15 05
W. Andover, Cong. ch.	8 35
W. Clarksfield, W. H. Winans,	1 00
	319 12
Less ack'l in September Herald from Norwalk,	13 00 —307 12
ILLINOIS.	
Alton, Cong. ch.	27 37
Beecher, Cong. ch.	10 00
Byron, Cong. ch.	10 40
Chicago, 1st Cong. ch., 92.48; New Eng. Cong. ch., 63.21; Millardave Cong. ch., 50; U. P. Cong. ch. mon. con. 6.52; dona., Friend, 3; N. E. C., 100; Rev. Henry Willard, 30	345 21
Creston, Cong. ch.	28 65
Galesburg, 1st Cong. ch.	80 00
Geneva, C. H. Beers	200 00
Joliet, Rev. S. Penfield	10 00
Lake Forest, Rev. W. A. Nichols	10 00
Oak Park, S. J. H.	50 00
Olney, Mrs. C. Hollister	4 00
Peoria, Rev. A. A. Stevens	5 00
Rockford, Thos. D. Robertson	100 00
Rollo, Cong. ch.	4 68
Rutland, Rev. L. Taylor	5 00
Shabbona, Cong. ch., to const. C. M. QUILHORN, H. M.	100 00
Summer Hill, Mrs. Schwartz	5 00
Thomaston, "R."	3 00
—, A friend,	25 00 —1,023 31
MICHIGAN.	
Allendale, Cong. ch.	4 35
Ann Arbor, A friend, with other dona., to const. WILLIAM L. PAGE, H. M.	75 00
Banks, Cong. ch.	10 60
Columbus, Cong. ch.	13 52
Detroit, 1st Cong. ch., to const. Mrs. GEORGE WINTER, MAY C. MALLORY, and Mrs. ELIZA W. CHAMBERLAIN, H. M.	332 68
Eastport, Cong. ch.	1 75
Freeport, Cong. ch.	4 00
Hillsdale, Mary Smith	5 00
Ithaca, Rev. and Mrs. A. H. Norris	10 00
Laingsburgh, Cong. ch.	3 25
Lansing, Cong. ch.	50 00
Portland, Cong. ch.	48 20
Port Sanilac, 1st Cong. ch.	4 78
St. Joseph, By Rev. J. V. Hickmott	75 00
Traverse City, A friend	5 00
Union City, 1st Cong. ch.	96 36
Vernon, 1st Cong. ch.	5 00
Wauosta, Oscar Hart,	20 00 —764 49

[October,

## WISCONSIN.

Boscobel, Cong. ch.	5 00
Brundin, Cong. ch.	20 00
Darlington, Cong. ch.	35 00
Hammond, Cong. ch.	10 00
Hartford, Cong. ch.	30 00
Hartland, Cong. ch.	10 00
La Crosse, T. B. Lawrence, for medical work of Dr. D. M. B.	
Thom. Mardin, Turkey,	25 00
Lake Mills, Cong. ch.	2 15
Leeds, Cong. ch.	12 25
Menasha, E. D. Smith,	250 00
Milwaukee, Edward D. Holton,	100 00
Racine, Welsh Cong. ch.	10 50
Raymond, Cong. ch.	5 00
Springvale, Cong. ch.	15 30
Waupun, Cong. ch.	27 50
Wauwatosa, Cong. ch.	48 57
West Salem, Cong. ch.	33 00
West Superior, G. L. Percy,	1 00
	655 47

## IOWA.

Belle Plain, Cong. ch.	10 00
Davenport, Ger. Cong. ch., 11;	
Edwards Cong. ch., 10,70;	21 70
Glendale, A friend, for theol't stu-	
dents in Japan,	10 00
Lakeside, Cong. ch.	2 00
Miles, Cong. ch.	11 30
Ogden, Rev. D. D. Tibbets,	10 00
Pleasant Prairie, Cong. ch.	3 75
Sherrill's Mound, Cong. ch.	4 50
Tabor, Cong. ch.	8 00
Legacies.—Des Moines, Mrs. Har-	75 25
riet L. Rollins, add'l,	
	2,587 50
	2,662 75

## MINNESOTA.

Austin, Cong. Union ch.	22 29
Freeborn, Cong. ch.	3 50
Granite Falls, Cong. ch.	2 38
Minneapolis, Pilgrim Cong. ch.,	
66,50; Plymouth Cong. ch., 30,50;	
1st Cong. ch., 13,50;	110 50
Northfield, 1st Cong. ch.	133 45
Owatonna, Cong. ch.	22 04
Pelican Rapids, Cong. ch.	2 00
St. Paul, A. C. Anderson,	23 00
	321 16

## KANSAS.

Atwood, Rev. C. B. Taylor,	10 00
Council Grove, Cong. ch., m. c.	2 00
Emporia, Welsh Cong. ch.	10 00
Larned, Miss F. H. Locke,	5 00
Russell, Cong. ch.	2 30
Legacies.—Larned, H. E. Boardman,	110 00
by Mrs. S. C. Boardman, Ex'x,	
	139 30

## NEBRASKA.

Beatrice, 1st Cong. ch., 10,77; R. C.	
Hoyt, 5,	15 77
Fairfield, Rev. R. R. Williams,	5 00
Milford, Cong. ch.	9 06
Princeton, Ger. Cong. ch.	6 00
Rising City, 1st Cong. ch.	31 10
South Bend, Cong. ch.	5 00
Waverly, Cong. ch.	13 96
York, Cong. ch.	30 00
	215 89

## CALIFORNIA.

Coronado, E. F. French,	10 00
Lugonia, 1st Cong. ch., 37,85; C. H.	
Lathrop, 10,	47 85
Oakland, Plymouth-ave. Cong. ch.	12 45
	70 30

## DAKOTA TERRITORY.

Clark, Cong. ch.	5 75
Melville, Cong. ch.	3 51

## WASHINGTON TERRITORY.

Houghton, Cong. ch.	6 30
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## Donations.

## DOMINION OF CANADA.

Province of Quebec,	
Ayer's Flats, Rev. L. P. Adams,	4 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Mapumulo, m. c.	11 22
England, Chigwell, Miss S. Louisa	
Rope,	75 00
Japan, Kobe, Rev. DeWitt C. Jencks,	184 40
Prussia, Breslau, Friends through Pastor Becker, for Japan (20 marks),	
Scotland, Helenaburg, Income, Lega-	4 75
cy of Dr. Hugh Miller, for Ahmed-	
nagar Theo'l Sem'y,	82 28
Turkey, Bitlis (65 45, in September Herald should have been £ T. 4=	357 65
\$17.00).	

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, <i>Assistant Treasurer</i> .	
For several missions in part,	8,488 92
For Girls' Sch. building, Cesarea,	
Turkey,	5,500 00
For Girls' Sch., Marsovan, Turkey,	2,300 00
For two day-schools in Spain,	360 00
For land for Girls' School, Adana,	
Turkey,	500 00
For boarding pupils in Miss Keyes'	
sch., Chihuahua, Mex.	60 00
For housekeeping outfit, Misses Cole,	
Matthews, and Keyes (252), and for	
an organ for Miss Crosby (78,30),	303 30-17,412 22

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	4,000 00

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
<i>Treasurer</i> ,	

Amount ack'd in August *Herald* (300) for salary of Miss A. A. Palmer, under head of *Morning Star* Mission, should have been inserted in this place.

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Cong. Sab. sch.	83 00
NEW HAMPSHIRE.—New Boston, Presb. Sab. sch., for a scholar in charge of Rev. Henry Marden, Marash,	30 00
VERMONT.—St. Johnsbury Centre, 1st Cong. Sab. sch.	5 00
MASSACHUSETTS.—Shrewsbury, "The Lights on the Hill" Mission Circle, for Meng Chang Soa, Tung-cho, care of Rev. Isaac Pierson, 50; So. Deerfield, Cong. Sab. sch., 20; West Newbury, 1st Cong. Sab. sch., 8; CONNECTICUT.—Salisbury, Cong. Sab. sch., Mrs. Robbins' class, for Miss Helen Dewey's school work at Mardin, NEW YORK.—Gaines, Cong. Sab. sch., 7.00; Sherburne, "Little Lights" Mission Band, for Miss Nellie Bartlett, Smyrna, 10, OHIO.—Tallmadge, Cong. Sab. sch.	78 00
ILLINOIS.—Chicago, Lincoln Park Cong. ch. Mission Band (Lamplighters), 845; Freeport, Mary C. Townsend, for Mrs. Gulick's school at San Sebastian, Spain, 5; Galesburg, A member of 1st Ch. of Christ, for educa. work in Japan, 5;	17 00
WISCONSIN.—Elkhorn, Cong. ch. V. P. S. C. E., 30; Waupun, Cong. Sab. sch., 5; IOWA.—Denmark, Cong. Sab. sch., 15; Grinnell, Y. P. S. C. E., 1.65,	23 15
	18 45
	35 00
	16 65
	311 37

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Cochesett, Mrs. H. W. Leach, 1; A., towards Miss Little's salary, 100,	101 00	WISCONSIN.—Lake Mills, Cong. Sab. sch.	1 40
CONNECTICUT.—Bridgeport, Park-st. Sab. sch.	4 78		141 58
NEW YORK.—Kiga, Cong. Sab. sch.	3 00	(\$300 ack'd from S. Islands in August <i>Herald</i> should have been under Mission Work for Women.)	
PENNSYLVANIA.—Allegheny City, Infant cl. Plymouth Sab. sch., 3; E. Smithfield, Cong. Sab. sch., 10,	13 00	Donations received in August, Legacies received in August,	51,853 92 9,310 50
Ohio.—Plain, Cong. Sab. sch., 5; Ruggles, Cong. Sab. sch., 6.30; York, Cong. Sab. sch., 4.	15 20		61,164 42
MICHIGAN.—Hillsdale, H. Emmert, 20 cts.; Ypsilanti, Cong. Sab. sch., 3,	3 20	Total from September 1, 1887, to August 31, 1888: Donations, \$394,568. 87; Legacies, \$146,352.84=\$540,921.21	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.  
FOR FAMINE IN CENTRAL TURKEY.

## VERMONT.

St. Johnsbury, Friends, for use of Mr. Montgomery,	10 22	St. Clair, Mrs. L. H. Woodruff,	50
MASSACHUSETTS.		CANADA.	

Boston, Eliot ch., for aid of native helpers,	5 00	Belwood, Ont., Newell Livingston Wright,	1 00
Norfolk Co., B. E. M.	10 00—15 00	SANDWICH ISLANDS.	

## NEW YORK.

Vernon, S. V. S.	5 00	Honolulu, Mrs. M. S. Rice,	100 00
OHIO.		Previously received,	141 72 38,522 78

Cincinnati, Betsey E. Aydelott,	10 00
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DONATIONS FOR THE NEW BUILDING OF  
EUPHRATES COLLEGE.

## Previously acknowledged,

1,100 00

Whitinsville, Mrs. Charles P. Whitin, 150; Mrs. Edward Whitin, 150; Mr. A. P. Whitin, 25, Worcester, Misses S. and M. Wheeler,

395 00

MAINE.—Bath, Rev. J. O. Fisk, D.D., Warren, Miss E. B. Hall,	5 00	NEW YORK.—Spencerport, Mrs. Emily James, 3; Mrs. Julia Loomis, 3; Mrs. Mary A. Brigham, 3,	20 00
MASSACHUSETTS.—Auburndale, C. C. Burr, 100; Rev. E. E. Strong, D.D., 50; Messrs. Roberts and Pickard, 35; Mrs. J. O. Means, 25,	210 00		9 00
Boston, Elbridge Torrey, 100; J. W. Field, 100; "Nameless," 200; "Cash," 500, Arlington, Cong. ch.	200 00		2,613 54
Everett, Rev. G. V. Washburn,	700 00		
	33 54		
	10 00		

AUBURNDALE, September 6, 1888.

C. H. WHEELER,

DONATIONS RECEIVED FOR EUPHRATES COLLEGE,  
HARPOOT, TURKEY.

MAINE.—Bangor, Central Church, Rev. G. W. Field, 5; Mrs. Field, 5; J. L. Crosby, 5.	15 00
MASSACHUSETTS.—Foxboro, Cong. ch.	
South Hadley, Cong. ch.	17 25
Holland, Rev. S. Bixby,	10 00
Charlestown, Members of Winthrop ch.	5 00
Sab. sch. of Winthrop ch.	196 50
Williamstown, S. V. H., 1; E. N. Merriam, 1,	23 00
CONNECTICUT.—New Britain, South Cong. ch. Sab. sch.	2 00—255 75
NEW YORK.—Brooklyn, Rochester ave. ch. Sab. sch.	50 00
IOWA.—Wittenburg, Cong. ch.	10 00
	12 00

COLORADO.—Cloverdale, Cong. ch. Sab. sch.

15 00

357 75

All the above for "Hopkins Chair."

Previously acknowledged, 68,698 82

Less transferred to Building Fund at request of donor,

500 00

68,198 82

68,556 57

ARTHUR W. TUFTS, *Treasurer.*

BOSTON, September 5, 1888.

## FOR YOUNG PEOPLE.

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### SCENES IN ARMENIA AND MESOPOTAMIA.

BY REV. H. N. BARNUM, D.D., HARPOOT, EASTERN TURKEY.

THE Harpoot missionary field embraces about 22,000 square miles, as countries are generally measured. If the surface of the Taurus and the Anti-Taurus Mountains, which run through it, were to be included, this measurement would be largely increased. It is larger than New Hampshire, Vermont, and Rhode Island taken together, or nearly three times as large as Massachusetts. We estimate the population at 600,000 or 700,000. The people all live in towns or villages. It would not be safe for the farmers to live on their farms, as they do in most countries; so the villages are very numerous. All the cities and large towns and the most important villages, to the number of nearly sixty, are occupied as out-stations. These are scattered all over the field, and it requires a great deal of traveling to visit them all, even once a year, as we aim to do.

Bridges in Turkey are very rare. Most of the streams are fordable the greater part of the year. The Euphrates has rude, scow-like ferryboats, but you cross the Tigris on *kelleks*, or rafts made of sheepskin. These are taken from the sheep as nearly whole as possible, then tanned, the apertures tied up, and the whole blown up like a bladder. Several of these are put close together under a light framework of poles or boards. The raft in common use for crossing rivers is smaller than the one represented here, which has several bags of grain upon it; but much larger rafts are used in carrying passengers and merchandise down the Tigris from Diarbekir to Mosul and Bagdad. In crossing a river on a *kellek* you take your seat upon your baggage and your saddle in the centre, careful to keep quiet, for it floats on the water like an eggshell, and is easily tipped over. The Arab or Koord sits near the front with a paddle, but before he reaches the opposite shore the current has carried you a good distance down the stream. The horses and mules are driven into the stream and made to swim across. Only their heads and necks are visible and they make a great snorting. If the river is high the crossing is very exciting. Sometimes the animals become discouraged or frightened and turn back to the shore from which they started. If a horse is likely to run away he is led across by some one on the raft, but I never like to cross with a horse, for sometimes he will get his forefeet on the raft in an attempt to get on, and sometimes in swimming his back will get under it, and in either case the raft will be upset.

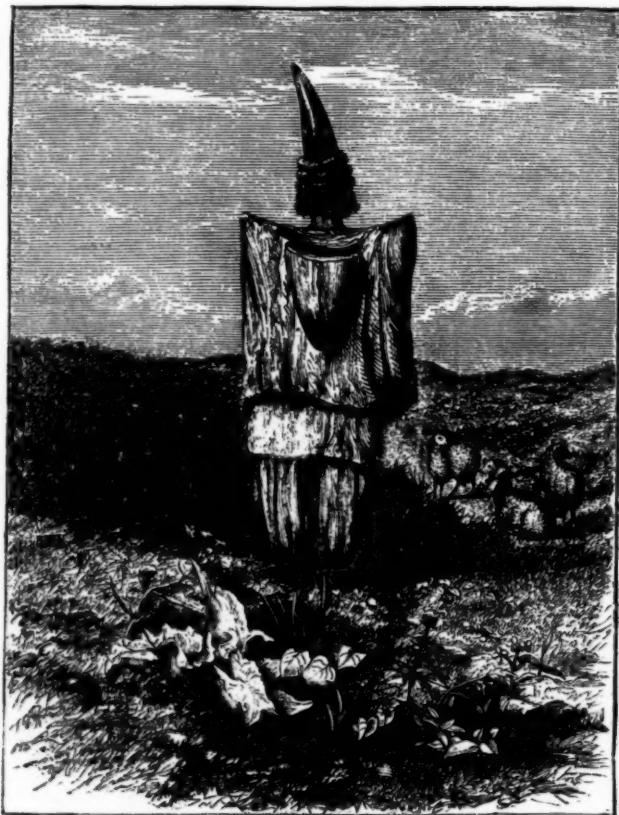
Once in crossing a large tributary to the Tigris with Miss Bush, where there was no raft, I employed a couple of Koords who lived on the bank to lead our

CROSSING THE TIGRIS ON A RAFT OF SKINS.



horses, so as to avoid holes in the bed of the stream. They, probably to make their services appear more necessary, led us through a part which my own practised eye told me was not the shallowest. Our baggage animal was nearly submerged and the clothing in the bags which he carried was soaked. We

stopped for the night at a Koordish village near the river, spreading our beds on the roof of a house. We engaged a room in which to dry our wet clothes, which were more abundant than on an ordinary tour, for we were on our way to the annual meeting of the mission. The whole village was ready to assist us gather our garments the next morning, but we managed to keep them all out save our hostess and her son who had a right to come in to see that we carried off none of their wares. In counting up our effects, we found that, despite our

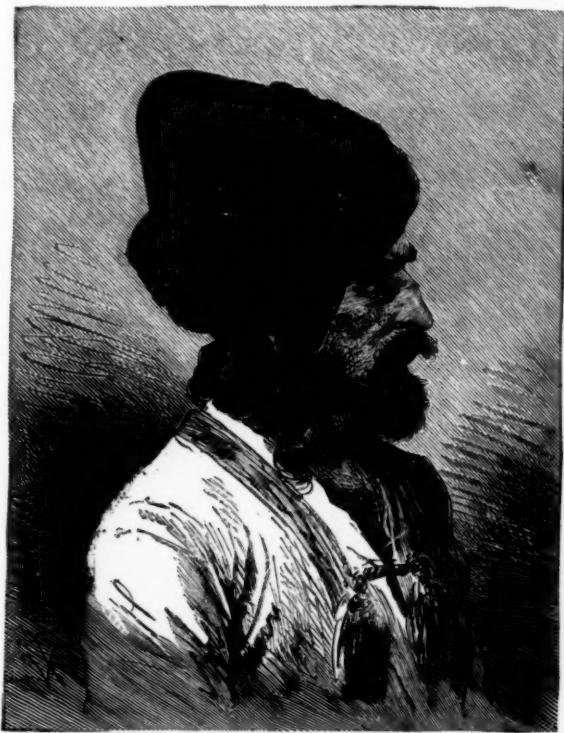


KOORDISH SHEPHERD.

watchfulness, some of them were wanting, and so we requested our friends to produce the missing goods. At first they protested that they knew nothing about them, but a firm demand led them to draw them forth from the folds of their garments without any embarrassment or apparent sense of shame, and we parted as good friends as though nothing had happened.

As the dress in every district and among every class of the population has some peculiarities, you see a great variety of costumes as you go about the country. A great many sheep and goats are raised. Every flock must have its

shepherd, for there are no fences to restrain them. The shepherd's overcoat is a piece of stiff, thick felt, with the ends folded forward till they nearly meet in the centre. The upper edge is sewed, and it has no other seams and no arms and no part of it is cut. As you see in the picture, it is not a close-fitting garment, but it is very useful ; for it is not only a coat, it is the man's only bed at night as he sleeps out with his sheep. As it does not wet through easily it is a good protection from the rain. It is generally longer than it is represented in



YEZIDEE, OR DEVIL-WORSHIPER.

the picture, coming nearly to the feet ; and the shepherd's cap, which is also of felt, is not so high as it is represented.

Almost all the people of Turkey are believers in God, of some sort, but in the valley of the Tigris live Yezidees, or devil-worshippers, as they are called. They claim to believe in God, but as he is good there is nothing to fear from him. They endeavor to propitiate the devil, whom they worship with an image of a peacock or rooster. They also seem to have an element of sun-worship in their religion, for they adore the rising sun and offer a prayer at the time.

As there is but one wagon-road, and that runs directly through the country, our touring is always on horseback. The carts in the picture on the next page belong to the village, and are for use on the farm. The land about comparatively

few villages is smooth enough to use them. The wheels are fastened to the axle, and the axle turns under the body of the cart. Even if these carts could be used everywhere, the oxen would be too slow, and the cart would be too uncomfortable for our use. All agricultural implements are of the rudest sort. There is no labor-saving machinery, so it is necessary for the whole family, men, women, and children, to help do the work on the farm.

The picture shows the families coming to their village homes at the close of the day, some of them bringing loads on their backs. The doors to the houses look something like the openings to caverns, but as you enter you find a large court with two doors on the further side, one leading to the stable, and the other opening into the large room occupied by the family. Both are lighted by



MOUNTAIN VILLAGE IN TURKEY

a hole in the roof which is more flat than is represented in the cut. In summer the mattresses are spread upon the roof at night, or upon the ground about the door, for there is no dew; the heat in the close, unventilated room is stifling; and the fleas are more abundant within than without. In the winter the raised platform in the stable is the favorite sleeping-place, for although the odors are pungent, the animal heat keeps it warm. In the scarcity of fuel, the stable is the only warm place about the establishment. The house has no chairs, tables, bedsteads, or other furniture. The mattresses are piled up in one corner; there are a few cooking utensils, a spinning-wheel and loom, farming implements, bins for holding grain, and one or two chests for clothing.

No part of the missionary work is more important than the tours to the out-stations, while none is so full of incident and adventure, and none is so fatiguing, at least to the body. Mr. Browne and Misses Seymour and Bush have been specially engaged in this form of labor at Harpoot.